

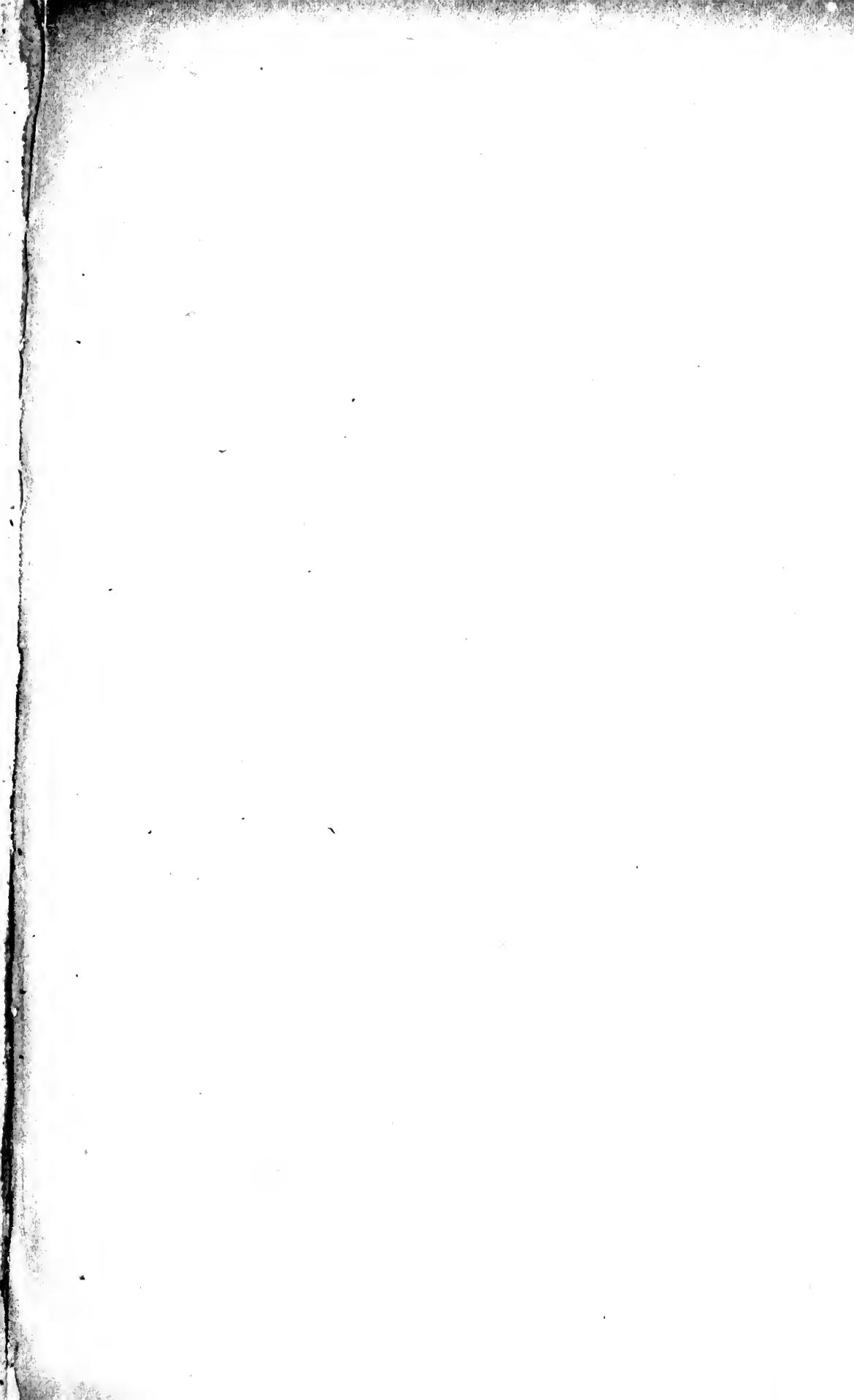


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# P R E - E X I S T E N C E :

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ORIGINAL SIN, AND GROUND - WORK

O F   T H E

# G O S P E L   D I S P E N S A T I O N :

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BY CAPEL BERROW, A. M.

RECTOR OF ROSSINGTON, NOTTINGHAMSHIRE.

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MAKE NOT IMPOSSIBLE THAT WHICH BUT SEEMS UNLIKE.—

SHAKESPEAR.

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L O N D O N :

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To the Reverend Mr. B E R R O W.

*Prior-Park.*

Reverend Sir,

THE favour of your very learned book was sent me down to this place. The idea of a *pre-existence* has been espoused by many learned and ingenious men in every age, as bidding fair to resolve many difficulties.

The principles I have gone upon, in my endeavours to serve revealed religion, are such only as I find explicitly taught in the Bible, according to what I understand to be the plain and literal sense. If I can serve the cause of religion within these limits, I shall think myself happy: further I must not venture. But shall I condemn others who seek more extensive aids for the attaining this inestimable end? On the contrary, I shall always hold, that they who endeavour to promote our common cause, whatever rout they chuse to take, have a just claim to the candour and benevolence of the public.

I am,

Reverend Sir,

your faithful and obedient humble servant,

W. GLOUCESTER.

To

To the Reverend Mr. B E R R O W, &c.

*Portsmouth.*

Reverend Sir,

THOUGH I was deprived of the pleasure of making my acknowledgment to you in person, for the very acceptable present of your book on the pre-existent lapse, yet I cannot omit doing it by letter, and therefore beg leave to take this opportunity of exhibiting my sincerest thanks, as well as testifying the great satisfaction I have enjoyed from the perusal of a work, which is so well supported by reason, scripture, and authority : I could wish my time would permit me to write my sentiments fully to you on the subject of pre-existence, which has always appeared to me to be the only scheme whereby the present scene of things upon this earth can be clearly solved, and the propriety of the gospel dispensation fully vindicated.

I make no doubt but you will meet with a number of opponents on this subject, who will abuse you for deviating from the common track, opponents, whose minds are either too narrow or too gross to contemplate the glorious plan of Providence—However let me address you in the words of the poet—

*Tu ne cede malis sed contra cudentior ito.*

Whenever your second part comes out, I must request you will do me the favour of sending it, and though I am deprived of the pleasure of your acquaintance, yet I shall esteem myself greatly happy in your correspondence, which if you will be so good as to indulge me with—be pleased to direct to me as rector of St. Andrew's in South Carolina.

As I conclude you have not seen the Chevalier Ramsay's principles, I would beg leave to recommend them to your perusal : I don't mean for instruction in a point of which you are already so good a master, but only as it will be a satisfactory circumstance for you to be informed, that the sentiments of so great a man coincide with your own—I wish you all desirable success in your studies, and am, with the greatest esteem.

Your most faithful and obedient servant,

C H A R L E S M A R T I N.

To

To the Reverend Mr. C A P E L B E R R O W.

*Tuesday, May 27.*

Reverend Sir,

I Humbly beg you pardon for presuming to write to you on such a subject as this, more especially as my illiteracy renders me incapable and wholly unworthy of so great a man's correspondence as yours; not to mention my circumstances in life, which is not better than a butler to a certain noble family. But as I reflect the reformation of every single soul must have its due weight on a mind actuated by such noble and generous principles as yours, it the more emboldens me to speak, relying wholly on your candour to forgive the inability for the intention's sake.

You must know, Sir, my Lord has your book on the pre-existent lapse, and I have read it long before I had the happiness to see this book, (though I am but a young man of little more than twenty-four years of age) I must to my shame own that I have, many, very many times, reasoned myself almost into a disbelief of a God, owing entirely to the seeming inconsistency of the christian religion. It was a very great mystery to me, how a Being of such infinite perfections, as God is represented to be in holy writ, could act in a manner that I could not have done myself, had it been in my power; when my tooth ached, or I had a cold, it was enough to make me reason myself almost an atheist. It seemed to me improbable, nay, impossible, that God could be capable of creating souls to misery in this world and with very little likelihood of a better fate hereafter, and all for the sin of one man; no, why not rather to inexpressible happiness? Sure, thought I, it's much more consistent with the notion we have of God. However, after all, I could not fully persuade myself but there was an infinite wise Being that made and governed the universe; to which belief, the history of the Jews, both sacred and profane, did not a little contribute: in short, I could not help thinking but there was a mystery in religion that I could not see into, or else it was a heap of stuff, originally patched up merely to serve the private ends of ambitious, designing men; not dreaming of the soul's pre-existence, which in my poor opinion, wholly unravels this mystery. The inward satisfaction I have received from this hypothesis is not to be expressed; so far am I now from grumbling at my sufferings, that I am fully persuaded I deserve

ten times more. Thanks be to God ! with respect to health, few men has less reason to complain. But with respect to the Jews, to whom we are greatly indebted for the knowledge we have of God, I could wish to see them embrace christianity ; as I firmly believe they will, and can't forbear thinking they will be re-settled in Judea again ; for, give me leave to ask you, what nation in the world besides, after losing their country, has kept themselves a distinct people ? I believe none ; therefore I think the hand of Providence is plain in their preservation for some great end. Agreeable to this, St. Paul observes, that God has concluded them all in unbelief, that he might have mercy upon all ; and St. Luke likewise says, that Jerusalem shall be trodden down of the Gentiles, till the fullness of the Gentiles is come in : intimating thereby, that the Jews shall embrace christianity, and inhabit it again after the gospel has been preached throughout the world ; and, indeed, most, if not all, the prophecies in the old testament, has, at least, a distant allusion thereto. The prophet Zachariah, in the twelfth chapter of his book, speaks very plainly of the destruction of Jerusalem by Titus, the return and repentance of the Jews and all Israel ; and I think whoever reads that and the preceding chapter attentively, will conclude with me, their return and repentance to be certain ; for none of those excellent prophecies can have any relation to the Babylonish captivity, because Zachariah did not prophecy till their return from captivity ; though their return is so plainly foretold, nothing less than a miracle can accomplish it ; the downfall of the Ottoman empire must precede it—What a vast work ! In the mean while, why is not their conversion attempted by our learned divines, and other great men ? Sure it would redound much to their honour. My intent is to incite your able pen to write on this subject : if I succeed, my trouble is rewarded and my point gained ; if not, as I said before, I must rely on your candour to forgive the liberty, for the sake of the intention.

I am, Sir,

your most obliged humble servant,

A. B. C.

N. B. I beg, if you will condescend to honour me with a line of reproof, to direct it to A. B. C. to be left at the Mews Coffee-house, in Duke's-Court, St. Martin's-Lane, any day this week.

## C H A P. I.

*A Pre-existence of human souls, in which is implied a lapse of those souls in that state of pre-existence, the belief of the most learned and ingenious among the antient philosophers.*

§ 1. **T**HE original doctrine of pre-existence included a supposed *lapse* of human souls in a state of pre-existence: And as there is no hypothesis in which Christianity is, as I apprehend, so essentially interested, it gives me the highest pleasure to find that it obtained in the earliest ages of the world, and met with an universal reception among men eminent for learning, speculation, and philosophic reasoning.

§ 2. "Let us cast our eyes, says Dr. Henry Moore, into what corner of the world we will, that has been famous for wisdom and literature, and the wisest of all nations you will find the assertors of the soul's pre-existence. In Egypt, that antient nursery of all sciences, that this opinion was in vogue among the wisest men there, those fragments of Trismegist's do sufficiently witness: of which opinion not only the Gymnosophists, and other wise men of Egypt were, but also the Brackmans of India, the *Magi* of Babylon and Persia: to which may be added, the abstruse philosophy of the Jews, which they call the *Cabbala* of the soul's pre-existence, and, if says he, we can believe the *Cabbala* of the Jews, we must assign it to Moses: to whom we may add

*Zoroaster, Pythagoras, Epicarmus, Empedocles, Cebes, Euripides, Plato\*, Euclid, Philo, Virgil, Marcus, Cicero, Plotinus, Jamblicus, Proclus, Boethius, Psellus and several others."*

§ 3. Quotations from each of the above-mentioned authors, could not be brought within the limits prescribed to this work; the reader will therefore, I hope, be satisfied with knowing where to have recourse for further information when he chooses—

I shall proceed in the next place to point out to him some passages in *holy writ* from which a pre-existence, &c. of human souls seems deducible.

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\* The reader will find not a *little* in favour of the doctrine in the works of Plato; and I wonder Dr. Moore should omit ranking *Socrates* in his list of authorities, when, in that solemn discourse with his friends, at the close of which he took the cup of poison, he forced from *Simias* the following declaration:—  
 “ By the most beautiful chain of reasoning we are constrained, says he, to confess that our souls, and that within us, to which we owe our ideas of what is good and beautiful, existed before we were born.—πρὶν γένεσθαι οὐκας.” See *Plato's Phædo*. Though not a writer, yet he was apparently a teacher of the doctrine of *pre-existence*.

## C H A P. II.

*A pre-existence &c. of human souls deducible from several passages in holy writ.*

§ 1. **I**T has been matter of no small concern to me to observe many passages in holy writ which, to the impartial eye, seem either distantly allusive to, or positively declarative of a pre-existence, &c. of human souls manifestly perverted by misjudging interpreters into a meaning quite foreign to the real truth. Among which is in the first place, the following passage, from Job. chap. xxxviii. v. 21.

God having questioned Job about the nature and place of light says, according to our translation of the passage, which is a bad one—

*Knowest thou it because thou wert then born, or because the number of thy days is great?*

The meaning of which passage some understand to be this—“ Thou wert not so much as “ born, when I set a distinction between day “ and night, between light and darkness. Thy “ days had not then commenced. How then “ canst thou certainly know what was done be- “ fore thou wert born?” Others again consider the words thus—“ Thou knowest it for thou wilst “ then born, and for that the number of thy years “ should be great.”

Similar to this is the interpretation which Junius and Tremellius put upon the passage.

“ Noveris te jam tum natum fuisse, et numero “ dies tuos esse multos.

“ Know thou, or I would have thee to know, “ that

“ that thou wast then born, or in *being*, and that  
“ in number thy days are many.”

§ 2. Another scriptural passage which may be urged in support of this doctrine is, that saying of God to Jeremiah, *Before I formed thee in the belly, I knew thee, and before thou camest out of the womb I gave thee wisdom.* Ch. i. v.

This passage, agreeably to the opinion of most commentators, contains nothing more than God’s declaration to the prophet *Jeremiah*, that, before his entrance into the womb, he had fore-ordained him to the office, to which he was then called. In like manner as *Josias*, *Cyrus*, *John the Baptist*, &c. were co-operating instruments *fore-ordained* by God, for the better carrying on the gospel dispensation. But why must we necessarily suppose that all these were in *non-entity* at the time they were *pre-ordained* to their separate offices? Or rather why should we not conclude the very reverse from even that very emphatical expression—I *knew thee, agnovi te*, as rendered by *Junius* and *Tremellius*; which grammarians suppose to be, generally speaking, applied to a person known *before*, and *then* actually existent. *Ag-nosimus quos antea novimus—cognoscimus quos nunquam prius vidimus.*

§ 3. Another passage to the point is our Saviour’s earnest ejaculation to his father before his passion, in St. John ch. xvii. ver. 5.

*And now, O Father glorify me with thine own glory, with the glory which I had with thee before the world was; which necessarily respects the subordinate nature, and glory, as his supreme glorification could never have departed from him.*

§ 4. To the above may be added the answer which the disciples gave to our Saviour’s demand — whom men said that he was—Some say that thou

thou art *John the Baptist*, some *Elias* or one of the prophets. A sufficient demonstration this, that a descent of the human species upon earth, from a *prior state*, was a prevailing opinion among the Jews at that time, which our Saviour seemed rather to acquiesce in than object to, by only asking them in return—*But whom say ye that I am?*

§ 5. And the same observation may be made on that question put to our Saviour concerning the blind man: *Master, was it for this man's sin or his parents that he was born blind?*—A question which our Saviour did not we find take upon him to reprove, which undoubtedly he would have done, had it seemed to him to favour of a doctrine false and frivolous. Our Saviour's answer is, “ *Neither hath this man sinned, nor his parents*”—but that the works of God should be made manifest in him. Which he said (according to the opinion of some, whom I esteem the best commentators on the scriptures extant) not (*απλως*) simply; for so, both he and his parents *had sinned* (as St. Chrysostom notes) but that neither *this man's sin*, nor his *Parents* were the cause why *he* in particular should be born blind, but that God's glory might appear in his cure. See assembly of divines Annot. printed 1623.

§ 6. To the above let me add the following declaration of the author of the book of Wisdom. Yea rather being good (comparatively so he means) “ *I came into a body undefiled.*” Wisdom. ch. viii. ver. 20. Wherein he manifestly declares himself to have been a *moral agent* in a state prior to his abode *here*.

§ 7. But what seems more home to the point still, is our *Saviour's* declaration, that *John the Baptist* had actually pre-existed in the person of

Elias or Elijah. *His disciples ask him (Jesus) saying, why then say the scribes that Elias must first come?* And Jesus answered and said unto them, *Elias shall truly first come and restore all things.* But *I say unto you, that Elias is come already, and they knew him not, and have done unto him whatsoever they listed, likewise also shall the son of man suffer of them.* Then the disciples knew that he spake unto them of John the Baptist. Mat. ch. xvii. 10. And so great was the resemblance between the Elias of the Old Testament, and that of the New, in point of circumstances and situation of life, and so equally adapted thereto were the spirit and tenor of their minds, that there is no doubt I think but that one and the same soul animated at two different periods of time two different corporeal vehicles. They were both born, as a learned commentator observes, (Burket) in bad times, they were both zealous for God and religion; they were both undaunted reprovers of the faults of princes, and they were both hated and implacably persecuted on that account.

§ 8. That the above passages, if not positive declarations of, are, however transient glances at a pre-existence, &c. of the human soul, the reader will, I apprehend, find more and more reason to conclude as he goes along.

## C H A P. III.

*A pre-existence, &c. of human souls a branch of the Christian theology, and the belief of many of the Greek and Latin fathers.*

§ 1 **I** Have long since made this observation, says Mr. Broklesby, that there is scarce a truly pious book written touching matters of the Christian theology, wherein the *pre-existence of human souls* is not either implicitly or in express words acknowledged, although it is intentionally no assertor of it \*. Of the truth of which observation he produces a number of

\* This Mr. Brocklesby was a man of most prodigious reading, and of an uncommon share of penetration in matters relative to the Christian theology. Singular indeed he is in his opinions, and often singular, and seemingly uncouth, at first sight, in his phraseology, owing to a *reach* of sentiment not to be expressed by *common* language. He is emphatical, and greatly so, but not elegant. He deals not in that kind of elegance (the only captivating sort of composition now) which carries the admiring reader so glibly, so smoothly, so enchantingly on the glassy surface of a gently flowing—*nothing*. It is not to be wondered therefore, that a work of this great man, the fruit, as he expresses himself, “of much time, and thought, of anxious contemplation and great labour,” though abounding with speculations of the utmost importance (if matters relative to the gospel dispensation may be deemed such) is scarce to be met with but under a load of useless lumber. The work to which I allude—is *An Explication of the Gospel Theism, and the Divinity of the Christian Religion, concerning the true Account of the System of the universe, &c. &c. the Christian Trinity*, Printed 1706. *Large Folio.* A work which I am greatly indebted for references to authors who have wrote of the doctrine of pre-existence; from whom together with those extracts which I have myself made, I have given the reader many as they lie in Mr. Broklesby’s page.

C

instances

instances sufficient to shew that a pre-existence, of human souls may be accounted a branch of the Chr. stian theology.

§ 2. The antient writers of the church, attribute a celestial and divine condition to Adam in his innocence, as appears from their supposing him to have been first formed in the utmost perfection. And by their representing the soul of man as lapsed from a dignity and purity of soul truly celestial, they must necessarily conclude that it took its origin from a celestial state.

And in this they agreed with the Pagan theologers, who thought it an indignity to the soul, to consider it as deriving its existence from the earth—Their maxim was, that our souls were brought from heaven and return thither again.—that not any of them were fbrmed upon earth \*.

In *allusion* to which opinion speaks Lucretius†.

§ 3. The soul, says Lactantius, could not have possessed so much sagacity, could not have been able to exert itself with so much energy and adroitness, had it not taken its rise from Heaven||.

§ 4. The soul is then, says Mr. Farrendon, most herself and cometh nighest to her former state, when forgetting the weight and hindrance of the body, she enjoys herself, takes wings, as it

\* Nostras animas deduci e Cælo, redire in Cælum—  
animorum nulla in terris origo inveniri potest. Cicero.

+ Deniq; cælesti sumus omnes semine oriundi—  
...Cedit item retro de terra, quod fuit ante  
In terras; & quod missum'st ex etheris oris,  
Id rursum Cæli rellatum templa receperat.

Lucretius lib. 2.

|| Nec enim tantam posset habere solertiam, tantam Vim,  
tantam celeritatem, nisi Originem traheret e Cælo. La. de  
divia, Prem. lib. 7.

it were, and soars up in the contemplation of God and his goodness, when she begins to be that which she must needs believe herself to be, of a celestial and heavenly beginning\*.

§ 5. Do we not, says Arnobius, owe this in the first place to God that we are what we *are*, are called *men*, and that, descending hither by either an *actual expulsion* from his presence, or *naturally* in consequence of a prior *lapse*, we are detained in this *darksome* habitation the body†.

And that our descent from heaven was considered by christian writers as having been preceded by some pre-existent duration and habitation with the celestial inhabitants, we must necessarily suppose, or they were at very unnecessary pains to prove what none but Atheists will deny---that the soul of man sprung from God---But to return.

§ 6. How, says St. Augustine, is the love of our country revived in us, which we had forgot by a long perigrination? And again, says he, heaven is our country, which, perhaps, by a long perigrination we have forgot †.

§ 7 Christians, says another Christian writer, are invited to the delights of Paradise, and to all the regenerate, a return is opened to their lost country\*.

And the second petition of our Lord's prayer

\* See Farrendon's sermon on Ephes v. 1.

† Nonne huic (Deo) omnes debemus hoc ipsum primum quod sumus? quod esse homines dicimur quod, ab eo, vel missi vel lapsi, cœcitate hujus corporis continemur? Arnob. Advers gent. Lib. I.

|| Quomodo in nobis reformatur amor civitatis nostræ quam diurna peregrinatione oblii fuerimus. *Am* Illa est Patria nostra quam longa fortasse peregrinatione oblii sumus. St. Aug. in Psal. xxxii.

(thy kingdom come) constrains us to confess, says Luther (apud Hornbek) with our own mouths, the sad calamity of our banishment from Heaven.

§ 8. And a divine of our own, Dr. Edes, concerning the original and present state of man, says as follows. His being in the world is but a kind of being in the wilderness, wherein he is estranged from the city of the living God. Agreeably to which says the apostle to the Ephesians---I beseech you brethren as *strangers* and *pilgrims*, that ye abstain from fleshly lusts, &c. Again says another writer, having loosed the bonds of death, he, viz. Christ, opened the way to our heavenly country, from which all mankind had been banished many thousand years. We are cast from an high, says the same writer, into the sink of this world †. And we are, says St. Basil, by sin fallen to the earth ‡.

§ 9. Man! says St. Chrysostom, thou art a stranger, a foreigner here, your country is Heaven, thither remit your treasure ||.

§ 10. Christ, says St. Chrysostom, leads us again into Heaven \*—giving us undoubtedly to understand that we had been there before.

§ 11. It is the firm persuasion, says Grotius, of the ancient fathers, that the souls of men were

\* Invitatur ad paradii delicias populus Christianus, et cum &is regeneratis ad amissam patriam patefecit redditus. Leo. M. de Passion. dom. ser. 13.

† Laurent. Surii Homil. p. 379. in Die Paschæ.

‡ Δια της αμαρτίας καταρρυψεν.

St. Basil. de Spirit. sanct.

|| Σένος εις κατ παραπεδήμος των ενταῦθα, πατρίδα εχεις εν θρανοῖς, σαύτα εχει μεταθεσ. Chrysost. ad Prop. Antioch Homil. 2.

\* χριστος εις τον θρανον ημας δι αυτα παλιν εισηγαγε. Chrysost. Hom. de S. S. Martyr.

were originally possessed of the divine image; which now they have lost, and that their regeneration is a reduction thereto. Greg. Nazianzen says, that the soul is of God, and divine, and partakes of the supernal nobility, which is also her ancient nobility. *Orat i.* p. 8.

§ 12. She is of God, says St. Chrysostom, not only in the general way as all beings are of God, their creator, nor only as being of more than human original (God being peculiarly the father of souls and spirits) but if she was originally possessed of the divine image, she was of God as issuing from paternal sanctity. *St Chrysostom. viii. p. 145.* All men, says Grotius, were from their birth *sons of God*, but they lost that privilege by alienating themselves from him. See Grotius on the parable of the Prodigal Son.

§ 13. The souls of all men were divinely virtuous in their original creation; nor have they so totally lost the divine image but that there are, as St. Aug. says, the feeble remains, the weak relicks of the image of God, the *Rudera* or broken pieces of our first building. *St. Aug. de Spirit. & Lib. vi. 28.* And Maximus the martyr says, that the design of Christ's incarnation, was to make us partakers of a divine nature, *ως απ αρχης* as in the beginning.

## C H A P. IV.

*A pre-existence, &c. of human souls, the belief of many eminent writers of a more modern date.*

§ 1. **A**MONG those writers of a more modern date, who have espoused the doctrine of a pre-existence, &c. of human souls, there is (as we have seen above p. 12.) the great Dr. Henry Moore—his ingenious and learned disciple Mr. Glanville\*, the sagacious Dr. Cheyne† and that very learned and ingenious divine Dr. Butler, the late Bishop of Durham‡.

§ 2. To the above may be added some letters in the Turkish Spy, and some papers, if I mis-

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\* Vid. Mr. Glanville's *Lux Orientalis*, in which the subject is considered so copiously as to have left room for little or nothing new to be added, excepting what arises from its being considered as the ground-work of the gospel dispensation.

† I shall have occasion to mention this author more than once as I go along.

‡ There are, says he, natural appearances of our being in a state of degeneration---see his Anal. p. 111. and again, p. 297, 298. Whoever will consider the manifold miseries and even extreme wickedness of the world, that the best have great wrongnesses within themselves, which they complain of and endeavour to amend, but that the generality grow profligate and corrupt with age; that heathenish moralists thought the present to be a state of punishment; and what might be added, that the earth our habitation, has the appearance of being a ruin; whoever, I say, will consider all these and some other obvious things, will think he has little reason to object against the scripture account, that mankind is in a state of degradation; against this being the fact how difficult soever he may think it to account for or even to form a distinct conception of the reasons and circumstances of it.

take

take not, in the Rambler. But, together with Dr. Henry Moore, and Mr. Glanville, I would in a particular manner recommend to the reader's perusal the following tracts—A Letter of Resolutions, concerning Origen and the chiefest of his Opinions, printed 1661--- a scarce, but most valuable work---Dr. Henry Moore's Philosophical Poems---The Chevalier Ramsay's Philosophical Principles \*. And a very curious little tract intitled, The New Practice of Piety, wrote in imitation of Dr. Brown's Religio Medici, and by one of the Authors of the Athenian Oracle. Printed 1704.

These are the principal advocates for the doctrine of a pre-existence, &c. of human souls, to the want of a perusal of which it is owing, I imagine, that so many in the world are so unreasonably, and so *unmeaningly* prejudiced against it.

But that I may not detain the reader too long with *authorities*, I shall close this chapter with the two following extracts; the one from the great Dr. Isaac Barrow, and the other from our incomparable Broklesby.

§ 3. Those Persons, says Dr. Barrow, who for offences wide of malice, were detained in the City of Refuge (among the Jews) and prohibited to return home until the death of the high priest, were afterwards restored to the land of their pos-

\* Though I have the pleasure to find that this ingenious writer is firmly persuaded that human souls did pre-exist, yet we differ in opinion as to the time and place of that supposed pre-existence. I suppose it to have commenced above, the learned writer fixes it to A. L. m. Paraiisaical state.

fection ; whereby was intimated, that until after our Saviour's death, no man could *return* into Paradise his *primitive home*, from which man for his sin had been *excluded* ; but that thenceforth all persons in an evangelical account not malicious or wicked, had a right to *return thither*. Barrow Serm. 31, on Mark xvi. 19.

§ 4. And we applaud, says Brocklesby, those sayings of the fathers, which affirm that the intent of Christ's coming was our *restauration*, but not such as seem to affirm that the intent of Christ's coming was nothing more than to repair the fall of Adam in his *terrestrial paradise*--that we may regain in Christ, that which we had lost in Adam, the image and similitude of God---that by the *œconomy* of the tree, we might regain that which we had negligently lost by the tree---that what was lost of old in Adam by the tree, might be restored by the Tree of Christ's passion. Iren. adv. Hor. L. 3. C. 20. ibid L. 5. Tertul. adv. Jud. C. 13---but, says he, if it be a restauration, it must be counted more than a restauration of what was before a heavenly state, and an heavenly world of souls must be pre-existent, this *present* world of rationals must be made out of the ruins of the *heavenly* world. Broklesby, p. 509.

§ 5. Having now done with references to, and quotations from authors ancient and modern, who have wrote in favour of a pre-existence, &c. of human souls, I shall proceed to offer to the reader's consideration a few arguments in farther support of that doctrine arising from the nature and circumstances of our abode here ; which, if urged before in some degree by others, will be found to be placed in a new, and with respect to some of them in, perhaps, a more striking light.

C H A P:

( 25 )  
C H A P. V.

*A pre-existence, &c. of human souls deducible from man's present infelicities.*

§ I. **T**HAT infinite benevolence is as essential to the nature of the divine Being, as infinite justice, wisdom, and power, I consider as a truth equally obvious as is that of his existence, nor can I conceive it more natural and essential to the sun to give warmth than for the Deity, when calling creatures into a rational existence to impart to them instant happiness. The very reverse of which idea of the Creator is implied in the supposal that the present is the first state of existence in which we have made our appearance\*. We are born to troubles as the sparks fly upwards. We suck in misery with our mother's milk, and the very first point of knowledge at which we are enabled to arrive, is to know what sorrow meaneth. Those piercing cries, with which the new-born babe salutes the opening world; how do they echo forth an inward grief? How reluctantly does it meet its enlargement from the imprisoning womb, as if conscious that it was a passage only to a place of punishment? How like an outcast of heaven afterwards is the helpless infant, "mewling and puking in his nurse's arms!" Its mental faculties how inept are they and inactive! Its organic powers how inert and languid! Call you this an original, and the painter

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\* Consider this life says St. Chrysostom, and you'll find it compounded of nought but tears, obliquy, revilings, sorrow, negligences, labour, sickness, old age, sin and death—Σινεντον οτι οδει εχει ο Βιος, ει μη δακρυα και ορειδη, και λυδοπιας και αθυμιας και οληγησιας και πονης και ιστοριας και γηρας και αυξετιας και θανατον.

D

God?

God? But where then are the finishings worthy the hand of the divine master? Where those exalted breathings of a fresh-formed soul, reason, reflection, active purity? Where the open ever-smiling countenance and eyes, that beam forth the glowing happiness within? These, what but these can be the genuine lineaments of a true image of God? But can we find them even in miniature, in infant man? Alas! no. Whence then so imperfect and unfinished a piece? Is it not an original? And the artist was it not God? Yes. But who does not see that it is an original terribly damaged? Faded every beauty, every feature marred!

§ 2. If now from this unpleasing picture of man in his *infant* state we proceed to trace him through the other progressive stages of life, how unpleasing and uncomfortable an appearance does he still make? Youth has its thousand crosses and disappointments. And the trifling pleasures which in that season of giddiness and folly captivate and amuse for a while, are more than over-balanced by the occurrence of some *shadowy* grievances and distresses that sit upon the mind with a weight equal to *substantial* ones. Instruction is a tax upon the youth's diversions, not to be endured, and restraint of any kind, however seasonable, is a severity not to be born, and till he can *rain* himself in *his own way*, he is quite unhappy.

§ 3. View now this offspring of providence ripened at length into man, and how does it fare with him then? Why then his former *folly* are exchanged for flagrant *vices*, and his *imaginary* troubles and misfortunes removed for the accession of such as are *real*. And should even prudence, piety, and virtue be the governing principles of his after-life, yet what

preca-

precarious preservatives are these against calamities ! The good and bad, alas ! share them more or less indiscriminately. Presuming therefore, that the Deity could not but communicate happiness to all his intellectual creatures, at the very instant that he conferred on them life : I infer from the above retrospect into man's state from his birth, that he must have experienced a vital existence *prior* to this\*, and a lapse from original righteousness in that prior state.

§ 4. If it be urged that this supposed *first* will not be the *last* stage of man's existence, and that therefore it is easy to conceive how the defects, inconveniencies, disorders and calamities, under which he now labours, will be removed in a *state to come*, and that if he is made miserable as scripture informs us he is, through the default of *one*, he will be there sufficiently rewarded for that misery by the all-sufficient merits of *another* : what is this but inverting the idea of divine Providence, and supposing God to *end* only with man in a manner with which we would rather expect he would begin, and as one who *delighteth* not more in *mercy*, than in his creatures misery ?

§ 5. Can the God of infinite rectitude and goodness view with an eye of *indignation* creatures just starting into a rational existence, by the

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\* If all is not deceit and illusion it must be evident to a demonstration, that nothing unhappy in its order can come out of the hands of infinite goodness ; and yet it is fact that all sentient and intelligent beings here are universally more or less miserable, and that there never was any human creature in his right senses, which in a whole duration of human life, felt not and thought not himself unhappy and miserable for some time, if not for the most part of his rational life, and wished not himself earnestly better, wiser and more happy. Vid. Dr. Cheyne's Discourses, p. 30, 31.

power of his almighty *fiat*!—And for no crime? No crime? Ay for no crime. For can creatures previously to the power of acting *at all*, commit crimes? And to suffer for the offence of another is to suffer wrongfully. Such therefore cannot be the will of God towards man. If man then comes, which undoubtedly he does, as a *suffering creature here*, must he not have rendered himself *obnoxious* to such *sufferings* by some *prior trespasses*? But this is a point which will be more fully considered hereafter.

CHAP.

## C H A P. VI.

*A Pre-existence, &c. of human souls deducible from the general depravity of human nature.*

§ 1. **H**OW great the depravity of human nature is, scripture, and the experience of past ages as well as the present, abundantly evince.

§ 2. With respect to the former, take for the present the two or three following passages only.

*Who might offend and hath not offended? Or done evil and hath not done it?*

O Jerusalem, says the prophet Jeremiah, *wash thine heart from wickedness that thou mayest be saved, how long shall thy vain thoughts lodge within thee?*

Again says he, *The heart is deceitful above all things and desperately wicked, who can know it?*

*The Lord knoweth the thoughts of men that they are but vain*, says the Psalmist.

*Out of the heart proceed evil thoughts, adultery, fornication, theft, &c.* says our Saviour.

And again, *We are*, says the apostle, *by nature the children of wrath.*

§ 3. If from scripture we turn to experience, what abundant evidence have we of the depravity of man's nature, from those strong propensions to evil, discoverable, more or less in all of us, as soon after our first entrance into life as we are at all capable of acting in it. Man, froward man, longs to go astray from his very cradle, and were his infant efforts not restrained by the occasional reasonings, rewards or corrections of the watchful parent, what crimes would he not devise?

What

What enormities would he not perpetrate? To what follies would he not become enslaved? Inasmuch that *nature* who should seem first entitled to the guardianship of her own offspring, is the very last to whom we would entrust the important charge. A truth which every *system of morality* suggests, and *education* implies. The end and design of which is not only to strengthen, invigorate, and enrich a weak, languid and barren *understanding*, but also to correct and reform a vicious and corrupt *will*.

§ 4. The first dawning of sense and reflection in the infant's mind discover some uprising passion or affection, some young disease, which as the poet says,

Grows with his growth, and strengthens with  
his strength;

is alike constitutional to the soul, as maladies of various kinds are to the body\*. And as, from its natural or acquired temperature, the latter becomes more or less susceptible of infection from a pestilent air, or other noxious influencies from without; so fares it evidently with the former. A kind of constitution there is in the *souls* of men, as well as in their bodies, which, though not equally bad in some as in others, is more or less diseased in all. And proportionably to the difference observable in this constitutional frame of souls in different men, we see them excited to different sorts of gratifications, and varying from

\* Nam vitiis nemo sine nascitur, ille est  
Qui minimis urgetur

each other as much in their passions as in their persons, or choice of food\*.

§ 4. So that whilst certain objects work upon the fancy of some, with a force and energy too powerful for human means alone to repel, they operate feebly, or not at all perhaps on others. When attracted therefore by such as are congruous to a peculiar turn of affection, a man commits crimes *enormously detestable*; the reflecting part of the world will not fail heartily to pity the offender, at the same time that they think it necessary to punish the offence, and will consider it rather as a matter of *good fortune*, than any kind of *merit* in themselves or others, that they stand exempt from transgressions for which they have no degree of relish, which take not their rise from either bad precepts or bad examples, but grow spontaneously as it were from nature.

Bad precepts and bad examples do indeed too frequently influence men to the practice of common crimes; evil counsel administered with skill, may ensnare a weak associate into theft, or fornication or adultery. *When he seeth a thief, he may consent unto him, and be partaker with the adulterer,* and as Shakespear says,

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\* ————— Quemvis mediâ erue turbâ  
 Aut ob avaritiam, aut miserâ ambitione laborat.  
 Hic nuptarum insanit amoribus, hic puerorum,  
 Hunc capit argenti splendor; stupet Albius ære;  
 Hic mutat merces furgente a sole, ad eum quo  
 Vespertina tepet regio, quin per mala præceps  
 Fertur, uti pulvis collectus turbine, ne quid  
 Summa deperdat metuens, aut ampliet ut rem.

Hor. Sat. 4. lib. 1.

Who

“ Who so firm that cannot be seduced\*? ”

But those affections of the mind to which I here alude, and from which is proveable man’s depravity of nature, are not capable of being instilled, any more than they are of being dispelled by advice, authority or example, and these, [not to mention those *preternatural* propensities so unhappily arising in the breasts of some,] are envy, malice, cruelty, revenge, covetousness, ambition, pride, subtilty, craft, deceit. Where any of these take place, there nature herself gives the settlement †.

§ 5. And

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\* Julius Cæsar. Warburton, p. 16.—where the power of advice, however pernicious, is strongly painted.

Well, Brutus, says his fellow-conspirator Cassius [Brutus gone]

—Thou art noble ; yet I see  
Thy honourable metal may be wrought upon  
From what it is disposed ; therefore 'tis meet,  
That noble minds keep ever with their likes,  
For who so firm as cannot be seduced ?

† The very ingenious Dr. Baker, in his treatise *De Affectibus Animi*, has a passage so fully illustrative of my meaning, that I could not help giving it an English dress.

This passion says he, (speaking of envy) is the most troublesome inmate of the human heart, it is an intestine plague, diffusing its poisonous influence through the whole mass of blood and juices,

Sucks up the marrow from the solid bone,  
Nor leaves within the limbs one drop of blood.

And, strange as it may appear, yet is it, notwithstanding, true from known facts, that symptoms of envy appear in the infant state of man from his very cradle.—Inasmuch that it is not unusual to see a babe pining and languishing in a most wretched manner with this passion, as with a consumptive malady. Nor is it capable of being freed from the overpowering disorder by any medical art or assistance whatever, but by either a total removal, or a pretended flight of the infant rival.

Hæc

§ 5. And what character is there in public life, or among those in a more private sphere of action, either *amiable* or *great*, that is not fulfilled by an unlucky intermixture of one or other of nature's foibles, if not flagrant vices.

§ 6. *Agriophilus* and *Philanthropus* are men whose lives form an entire contrast. In the one you have what is completely odious and detestable in the general estimation of the world; in the other the truly amiable and engaging. And yet it is remarkable, that in that particular course of behaviour, wherein *Philanthropus* differs most from the temper and conduct of *Agriophilus*, he is most reprehensible.

*Agriophilus* is morose, covetous, cruel, and revengeful; *Philanthropus* quite the reverse; he is affable, generous, tender-hearted, compassionate. But how does it grieve one to see these, and many other shining virtues obscured at once by one single foible of nature,—indiscretion? A frailty, which accompanied him from his earliest life. *Agriophilus* is covetous, *Philanthropus* is extravagant. *Agriophilus* hides himself from the world, as loving no part of it but that from which he can make a thirty, forty, or an hundred *per cent.* ad-

Hæc est hospes (nempe invidia) humani pectoris molestissima; hæc intestina pestis, quæ sanguine, humoribusque nostris malum suum immiscet virus; quæ

Intæctis vorat ossibus medullas,  
Et totum bibit artibus cruentem.

Etiam in tenellâ hominis ætate, ipsisque ab incunabulis (mirum est quod dicturus sum, at experientiâ fatis pervulgatum) produnt se haud obscura quædam zelotypiæ signa; ita ut infantulum videre liceat ex hoc affectu tabe miserrimè extenuari, ac languescere; non nisi rivali infantulo aut amoto oculis, aut magis de industriâ neglecto, arte ullâ, aut auxilio medicorum a gravi morbo liberandum. Vid. D. Baker de Affect. Anim. &c. p. 23, 24.

vantage. *Philanthropus*, on the contrary, holding such a mean, low-spirited mind in the utmost contempt, runs into a culpable negligence in his affairs, and a too excessive fondness for friendships, popularity, and vain applause. But is it not wonderful, that two such contrasted dispositions should exist in men whose situation and circumstances in life give them opportunities of acting entirely the same part in it? *Agriophilus* has as much money to squander away as *Philanthropus* ever possessed; but he would not, if he could help it, part with a shilling; and *Philanthropus* could have availed himself of as many powerful pleas for œconomy and frugality as *Agriophilus*, and would *have so done* had he ever been directed by *prudence*. But how shall we account for a *dissonancy* of principles and propensions in these two; a dissonancy as great as if it existed in beings of a different species? Is it resolvable all into the force of example, advice, or solicitation? Certainly no. For the one is as universally despised for his intemperance and brutality, and he knows it, as the other is condemned for his guile and indiscretions. To what, in short, but a dissimilarity of *taste* alone can we ascribe the extraordinary difference? *Taste*, which makes as well the *moral man*, as the *musician, painter, or poet*. It is *taste*, the soul's constitutional frame I mean, that makes the man; and you may as easily whip one lad at school into a nice and exquisite relish for music, painting, poetry, or other arts, as give another, by the use of the best methods you can devise, a nice and delicate turn for honour, integrity, and public spirit. And it is notorious what very different effects arise frequently from the same course of discipline, in general, the same salutary precepts, patterns, and examples, in two or more youths, the offspring of

of the same parents. How amazingly different very often are their tempers, genius, passions, inclinations, pursuits \* ?

§ 7. And yet I would not be thought to assert, that that which we here call taste, that predominant, constitutional *turn* of mind, with which each man comes into the world *irresistibly*, and by a kind of *fatality*, determines him to his peculiar pursuits. For, generally speaking, its influence either lessens, or is encreated in proportion to the encouragement or checks it may occasionally meet with, in the course of a well or ill-conducted education. The former will do wonders in breaking or weakening the force of many passions, which too usually rage in the juvenile mind, with double force, by means of the latter ; and yet that there are some which by the use of mere natural powers are irremoveable, no one will deny, who considers in the least what human nature in general is, and always *has been*†.

## E 2

## § 8. Nor

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“ “ Cur alter fratum cessare, et ludere, et ungi,  
 “ Præferat Herodis palmetis pinguibus ; alter  
 “ Sylvestrem Hammis, et ferro mitiget agrum :  
 “ Scit genius, natale comes, qui temperat astrum,  
 “ Naturæ deus humanæ.” —

By the term Genius, Horace means the natural turn, disposition or spirit of a man, and it is called the Deus humanæ naturæ, as being that which gives life and activity to the whole intellectual frame.

“ Le gene, says madam Dacier, qui préside à la naissance de tous les hommes, et qui étant different, fit la difference des inclinations, et des tempéramens. Ce genie n'est autre chose, que leur esprit.” Dacier in loco.

† It is inconceivable, says a French writer, that the curious observers of nature, men who bend their utmost application upon studying and knowing themselves, should not have observed, that man is not governed and conducted by reason—that reason, with all its power and industry, cannot destroy any

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§ 8. Nor would the argument for the soul's depravity be at all weakened, should it be insisted  
on,

one passion that is rooted in the heart of man, neither by the help of age nor by the influence of example, nor by the fear of evil. Vid. l'Esprit's preface to his deceit of human virtues.

And says Seneca: " Nullâ sapientiâ naturalia corporis, aut " animi vitia ponuntur, quicquid ingenitum est lenitur arte, " non vincitur." Senec. Epist.

" It is more easy, says an old poet, to give life and education to a man, than to impart to him a rightly-disposed mind; to which not one has attended, as yet, who has aimed to make a wise man of a fool, or a good man out of a bad one. If the deity had given to the Æsculapian tribe the art of correcting and removing the peccant and malignant humours of the mind, many and great would have been their fees. But if the *νοητα* of a man--his leading principle--was any thing capable of being framed or implanted, that never would have proved in the end a bad man, who had listened to the wholesome prescripts of a good father. But be your precepts what they may; it will never be in your power to make a bad man a good one."

Φυσικὴ θεραπείας εχοντος η φρενας εξ θλαστού  
Ενθεμεν. ουδεὶς πω τουτο γε επεφραστο,  
Οσις σωφρον είηκε τον αφρονα, καὶ κακον εσθλον  
Ει δ' Ασκητικαδαις τουτο εώκε θεος,  
Πλασθαι πιοτητα, καὶ απηρας φρενας αιδρων,  
πολλους αν μισθων, καὶ μεγαλως εφερον.  
Ει δη ποιητον τε καὶ ένθετον ανδρι νοητα,  
θηποτ αν εξ αγαθου πατρος εγεντο κακος  
πειθομενος μυθοισι σωφροσιν Αλλα διδασκων  
Φυσικει του κακον ανδρι αγαθου.

Θεογ. γνωμ. I. 429.

This passage, which I have taken upon me to translate, the reader is desired to attend to with proper caution, and not to forget that it comes from the pen of an heathen moralist, unacquainted, of course, with those all sufficient resources for the suppression of those bad passions, to which Christians are directed, and from which they may, if they are not wanting to themselves, reap the desired advantage. And it is introduced here in proof, or illustration of this one obvious truth only, that man comes into the world naturally bad.

I would not however be understood to mean, from what has here been advanced, that no one either does, or ever did come into

on, or could it be even proved that her vices or frailties are propagated among men, by either the influence of bad example, or by an incogitant neglect, or gross perversion of right reason ; since in the first place, bad examples presuppose a vitiosity of mind in those who at first set the examples ; and from the resistance and opposition, which in various instances they are found to meet with in some, it may reasonably be presumed, that they

into this world altogether uninfecte<sup>d</sup> with vicious principles and propensions ; the reverse having been evidently the case, as may be abundantly proved as well from history, sacred and profane, as also from even the present times ; but only that, generally speaking, man has at the best, and under the advantages of education, interwoven with his virtues many natural frailties, imperfections, not to say immoralities.

As to the exalted examples of piety and virtue, recorded either in sacred history or profane, or of what even the present times may be thought to boast, these, when compared with the bulk of mankind in general, (not to mention the more than ordinary powers, with which most, if not all of the former, came furnished, that they might become exemplary patterns of purity and holiness to a wicked and degenerate world (a). ) these, I say, are instances so seemingly singular and extraordinary, as do not in the least disprove, what only I would be understood to assert, that the untutored and undisciplined mind of man, is in *general*, not only averse to that which is good, but prone, in reality, to practices so absolutely bad, as to be a disgrace to the honour and dignity of intelligent and rational beings.

(a) The patriarchs, says Eusebius, were adorned with a life that is according to nature, (to original nature) by right reasonings they were adorned with the virtue of religion ; by natural reasonings and written laws, steering the right course of virtue, they passed beyond fleshy pleasures into an every-way wise and religious life. Besides which, he says, that they had extraordinary appearances of God, and converse with him ; were φίλοι Θεούς Προφηται, “ the friends of God and prophets.” Euseb. Prep. Evan. lib. vii. cap. 5, 7. They are therefore, as says Brocklesby, not to be looked upon merely as holy men, but as some extraordinary ministers of religion. Brock. 731.

they never prevail at all, but where there is a correspondent aptitude of mind for receiving the destructive impression \*; and then secondly, the enquiry here is not by what means we may cure, check the progress, or avoid the infection of those disorders and diseases of the soul, which sink it so far below the rank and dignity of intellectual and rational beings, but how to trace them to their fountain-head. It cannot be supposed, that the Deity himself infused them; nor can we, with any degree of propriety, ascribe them, as will be shewn hereafter to any obliquity of nature derived from *Adam*,—derived, I mean, from the nature of that body which we do in reality inherit from him †.

That

\* When we say men are misled by external circumstances of temptation, it cannot but be understood that there is somewhat within themselves, to render those circumstances temptations, or to render them susceptible of impressions from them; so when we say, they are misled by passions, it is always supposed, that there are occasions, circumstances, and objects exciting those passions, and affording means for gratifying them. Vid. Butler's Anal. p. 107.

† And yet such has been, and is still the prevailing opinion among men, owing to their not forming to themselves clear conceptions of that *duplex* composition of which scripture and experience prove us to consist, *viz.* the *carnal* man and *spiritual*. Some indeed have been wise enough to ascribe to man a *triple* soul, the vegetative, animal, and rational (*a*); imagining, that among so many different species of souls, it was a chance but that there might be one, upon which they could, with propriety, fix the rise and propagation of bad passions. In answer to this, it may, with great confidence, I think, be affirmed, that the belief of a double or triple soul in man is absurd to the last degree; that only *one* and the

(*a*) Allusive to which absurdity, says Ben Johnson in his *Poetaster*: “ What, shall I turn shark upon my friends, or my friends' friends? I scorn it with my three souls.”

Vid. Warburton, in Shakespear's *Twelfth Night*, p. 144.

That the first cannot be the case, even this single consideration evinces, *viz.* that we are not univer-

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the *same* soul actuates and animates that duplex, that spiritual and animal nature, of which we now consist; and that from its acting under two separate and distinct relations, there arises the exertion of two sorts of propensions or desires, in their natures essentially different: these *Malebranche* chuses to distinguish by the terms *passions* and *natural inclinations*; I would rather call them our *passions* and our *natural affections*. The former are the result and consequence of the soul's relation to, and union with the body: the latter the essential workings of its own free and independent self. The one are the cravings, as it were, of the soul, to which the nature and constitution of the body make her subject, which are necessary for her support and nourishment, and which we have in common with brutes (*a*), *viz.* hunger, thirst, concupiscence, self-affection, &c. and these we may term her *passions* in contradistinction to those intellectual and independent motions, which are essential to, or however arise from her spirit.

(*a*) Agreeably to which the generality of philosophers, says the learned Mr. Brocklesby, distinguish two parts in the soul of man, the inferior and superior. The one is common to the brutes, and falleth within the comprehension of sensitive nature, which they call *παθητικόν* (the seat of the bodily appetites, affections, and passions) the other is *τὸ λογικὸν*, the rational nature; and between these two, as contrary operative principles, there is usually a conflict and combat. *Διτὸν γαρ εἰς μαχομένην φύσις εἰς εἰς κέντρα μεταβολῆν*, for two natures, conflicting one with the other, are conjuncted, the sensitive (the appetites to sensitive good) resisting, and notwithstanding the rational nature, discerning and dictating the good of honesty. In this conflict the sensitive nature usually prevails by its deceit and impetuous violence, not only against mens resolutions to the contrary in their sober mood, but against the present light and dictates of their minds, *εἰς βασικούς εἰς θυμούς αἱ προστελθετοστι, αγερτοῖς, καὶ ελαχεστοῖς*, by the force of their desires, which carry and drag them.

The mind is tyrannically lorded over by brutal affections, which are usually in motion and commotion, the irrational passions possessing it, and distracting it, and in some sort compelling it to do the things that are desirable to them. For every passion has a compulsory force in it; it dethrones or expels reasonings. See Brocklesby's *Gospel-Theism*, p. 708.

universally affected by that body in a similar manner. Men differ from each other as much in their affection as in their faces. And if to this it be replied that that may be owing to some different texture and modification of one and the same species of matter, I would ask, how it comes to pass that such a great contrariety of tempers should be so frequently met with in persons of the very

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spiritual frame, and which may therefore be most properly styled the soul's affections. The first are what the apostle means by that *Law in his members warring against the law of his mind, and bringing him into captivity to the law of sin*,—that *carnal mind*, which is *enmity against God*,—whence proceed what he styles the *lusts of the flesh*, *viz.* adultery, fornication, &c. the latter are what the same apostle terms the *fruits of the spirit*, *viz.* love, joy, peace, gentleness, meekness, &c. When we are enquiring therefore into the rise and progress of the various vices and frailties of mankind, we should carefully distinguish between such propensions as are in reality their *fault*, and those which are only their *misfortune*. The soul's passions, those to which she is made subject by her alliance with the body, are necessary for the support and continuance of that union and connection, and are consequently only sinful when gratified beyond the bounds and restrictions which reason, religion, and the laws of society prescribe. These we derive necessarily from the nature and constitution of that body we inherit from *Adam*. And these are, properly speaking, not the soul's faults, but her misfortunes; as being of a carnal, sensual nature only; nor are these the affections of the mind to which I allude, and from which is provable the depravity of nature; which consists, and only consists of irregularities, inconsistencies, and actual blemishes in her *intellectual* frame; such as are envy, malice, revenge, cruelty, &c. And when the apostle ranks even these in his catalogue of the *works of the flesh*, we are not to consider him as pronouncing them the genuine, necessary effects and productions of the flesh, but as principles which are most usually discernable in and less restrained by those, whose desires terminate more on the gratification of sensual appetites and passions, than in correcting and reforming the degeneracy of their spiritual and more natural affections.

very same kind of complexion, and seemingly similar texture of body \*?

The external form and figure indeed is that by which your physiognomists aim to read the internal man †, yet experience shews, that that is not an index which invariably and infallibly points true.

§ 10. Nor is there the least reason in nature to expect that it should. It is not possible that purely passive *matter* should impart principles not its own, or, in other words, the active properties and essentials of *spirit*. So that it is of course not possible, that the soul can receive either her *good* or *bad intellectual qualities* from this or that frame or temperature of the body. We may as well suppose the very construction of the soul to be material, as make it dependent on matter for its properties.

§ 11. The soul's native powers indeed are so far dependent on the nature and quality of that heterogeneous vehicle wherein it is contained, and from which it is furnished with all its proper instruments of sense and reflection, as to be enabled to operate to only that confined degree of excellence and perfection, to which the properties of that vehicle are suited. Hence arises most probably that subordination of intellectual abilities observable in the several species of intelligent natures. Hence it is that brute creatures are become inferior to us in the use of their reasoning

\* The reader is to take notice, that I am now speaking of the real affections of the mind, not the sensual passions, which arise from the soul's connection with the body.

† Διασκεπτοῦσας καὶ τονυμα μαδεῖν.

Theoc.

And the wise son of Sirach says, " A man may be known by his looks." Ecclus. xix. 29.

faculties, as we are perhaps to angels. Brutes can reason and reflect only in part ; and how inconsiderable and contracted is the utmost range of *human* reasoning, when compared with the intellectual powers of the *angelic* host ! Had the souls of brutes been lodged in a vehicle like our own, it is probable that they might have attained to as high a degree of rationality in this their sublunary sphere of action, as we have done ; and that we should ourselves have experienced a debility of reasoning similar to that to which they are reduced , had we been thrown into a body entirely organized, as is theirs\*.

§ 12. As

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Siquidem res eadem nobis et illis est, says St. Cyprian. [Advers. Gent. l. ii. p: 257.] una per quam esse animantia dicimus, et Motum agitare vitalem. And again, p. 94. Nonne primordiis iisdem eadem et me et Bestias genuit informavitque natura. Nonne spiritus unus est qui et illos et me regit. Non consimilimi ratione respiro et video et cæteris afficio sensibus?

\* Most of the ancient philosophers taught, that the souls of beasts were rational ; from whence it follows, that they believed those souls to differ in *degrees* of rationality only from those of men. Anaxagoras placed that difference in this particular, viz. " That men are capable of explaining their reasonings, whereas beasts are not able to explain theirs." Vid. Flutarch. de Placit. Philos. lib. v. cap. 20. p. 908.

Pythagoras and Plato had the same thoughts on this point. They said, that the souls of beasts, though truly rational, act not according to reason, because they want the use of speech, and their organs are not well proportioned,—That the mere disposition of the organs hindered reason from appearing in beasts, as it appears in men. See Bayle's life of Pereira.

Agreeably to which, says Virgil,

Igneus est ollis vigor et cœlestis origo  
Seminibus: quantum non noxia corpora tardant,  
Terrenique hebetant artus, moribundaque membra.

And that the souls of men and beasts are, in their nature, intrinsically

§ 12. As the inherent depravity of the soul, therefore evidently proceeds not from the constitutional  
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intrinsically the same, and that there is not that great disparity between the souls of men and beasts as is usually supposed, we seem authorised to conclude, from what the sacred preacher says upon the point.

" I said in mine heart, concerning the estate of the sons of  
" men, that God might manifest, or (as agreeably to the ori-  
" ginal it should be tendered) God will make manifest, that  
" they are beasts. For that which befalleth the sons of men  
" befalleth beasts, even one thing befalleth them: as one  
" dieth, so dieth the other, yea they have all one breath, so  
" that a man hath no pre-eminence over a beast. All go  
" unto one place, all are of dust, and all turn to dust again.'  
Eccles. iii. 19, 20.

Diogenes said, that beasts are made up of a body and a soul, and that if their soul does not actually feel and reason, it is because the thickness of its organs, and the great quantity of humours, reduce it to the condition of mad-men. See Plut. de Plac. Philosoph.

Apposite to this reflection is the following extract from the ingenious author of *Reflections on the Economy of Nature in Animal Life*.

It is certain, says he, that the self-motive and self-active principle, or spiritual substance, that actuates or animates organised matter, must have, essentially and actually, inherent in it all those natural qualities, faculties, and endowments, in the highest perfection, that it ever exerts or attains to in any time of its duration. To augment or encrease in essential qualities is an absurdity, and to augment or encrease naturally is only the property of body and matter; but spiritual substance being indivisible and immortal, if it could admit of more or less, in natural or essential qualities, it might cease to be; I mean as to its natural qualities of living, perceiving, and willing, *i. e.* of cogitation or thinking; for as to its moral qualities of justice, goodness, and truth, they may encrease or decrease to any degree, since they entirely depend on the free will; and therefore the natural faculties of living, perceiving, and willing; and thus several degrees and modifications of activity, sagacity, and desire, are essentially and uniformly permanent in it in their order and degree, whatever kind of body it animates;

tional qualities of that body it is made to inhabit here, so neither is it,

Secondly, to be considered as impressed on it by him that formed it.

§ 13. It is impossible that the Deity can be the parent of imperfection. By which I do not mean to assert, that God cannot produce any thing short of, or inferior to perfection itself. For then *finite* beings could not be the offspring of an *infinite* one, nor an effect be unequal to the cause from whence it proceeded. But this I do venture to assert, that nothing imperfect in *its kind* can come out as such immediately from the hands of God. And yet however true and unquestionable such a position is, the reverse would evidently be the case, if man in his state of *nature*, is as he came *first* from the hands of God; for then every intellectual deformity and irregularity is a blemish in the creature, chargeable wholly and solely upon God its creator. Then the envious, the malicious, the cruel and revengeful, are not more excentric from the laws of virtue and purity, or, in other words, not worse than they should or could be; and the

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mates; and when it does not exert these innate and essential qualities, it is because it is limited and restrained by the nature of gross matter, and the laws of the body which it animates, which is a foreign impediment, insuperable to its degree of self-activity and self-mobility. For an angel is as truly an angel, as to its spiritual nature and faculties, informing the body of a serpent, or any other organized body, as informing the body of a man. And an angel, animating any human body, would be only a more perfect man, and, by its natural and essential qualities could then only more perfectly exert human functions and operations. An unorganized body could produce no vital functions; it could only put it into particular motions. Vid. Cheyne, Nat. Method of curing diseases of the body and mind, p. 1, 2, 3.

thing

thing formed may say unto him that formed it,  
Why hast thou made me thus ?

§ 14. Most writers on the subject of the human passions assert indeed, what may be judged perhaps a sufficient answer to the above remark, that most, if not all of those passions, which men usually deem bad, are, in various instances, *consequentially* good, and of course not to be looked upon as blemishes and imperfections in our nature—That *ambition*, for example, is productive of deeds that serve, in many respects, to aggrandize the prince and his people ; introduces into a public sphere of action, men best qualified to advance the honour, reputation, and interests of their king and country, and transmit to posterity many illustrious examples of magnanimity and undaunted bravery—That the passion of *pride* swells the mind to a resistance of mean, selfish, abject considerations, or any dishonourable or unjust attacks upon a man's probity. That even *envy* has apparently its advantages, inasmuch as it spurs a man on to a rivalry of another in his virtues and noble exploits—That *covetousness* serves to create an abundance, which the heir, actuated by a different kind of spirit from the first possessor, is enabled to diffuse in various acts of generosity, and a well-placed beneficence. This is the light in which, as far as I can recollect, writers on this subject, place, for the most part, these and other passions of the human breast, in order to shew that they are not what I esteem them to be, real blemishes. But if reason may be allowed to be a proper judge in this case, I would ask whether this is not absolutely confounding the essential difference between good and evil, judging of the *nature* of our passions from their *accidental effects* and *consequences*, and blending the *essence* of things with their

their *ends* and *uses*? For supposing, though not granting, the accidental *effects* issuing from those above-mentioned passions, to be a proper criterion whereby to ascertain their expediency and real value, we shall even then, I think, find sufficient reason to pronounce them, in general, *bad*. They are as frequently *mischievous* in their effects, as *beneficial*, and perhaps more so. It was *ambition*, you'll say, that makes *Alexander* shine with such distinguished lustre in the annals of fame, and I'll grant it; but did it not give to the world at the same time, and in the same person, a madman, and a murderer of millions? It was to the monarch's *pride* that *Babylon* owed her magnificent temples, and her other sumptuous buildings that were the glory and wonder of the age in which he lived; but did not that same intoxicating passion sink at last the renowned lord thereof into the similitude of a creature inferior to the lowest of the human species?

With respect to *envy*—

— Say first what cause  
 Mov'd our grand parents in that happy state,  
 Favour'd of Heaven so highly, to fall off  
 From their Creator, and transgress his will  
 For one restraint—lords of the world besides?  
 Who first seduc'd them to that foul revolt?  
 The infernal Serpent, he it was, whose guile,  
 Stirr'd up with *envy* and revenge deceiv'd  
 The mother of mankind.—

As for *covetousness*, if that be either in principle, or in practice, a virtue, then in the catalogue of vices charity must of course be inserted as *one*.

§ 15. In short, it will not be denied, but that, in the general course of God's providence, *good* will frequently arise out of *evil*. But then it ought to

to be considered, that the good accidentally issuing therefrom, does not alter its specific nature and quality. And as there are passions which, without any kind of dispute, are intrinsically *good*, the reverse of those passions must of course be intrinsically *bad*, be they in their consequences *accidentally* this or that ; else adieu to all distinctions between *good* and *evil*, between virtue and vice, between the righteous and the wicked ! As therefore among the various affections incident to the human kind, there are some which must undoubtedly be denominated *bad*, those are a blemish in the *creature* chargeable on the *Creator*, if the former had not an *existence prior* to its appearance here.

§ 16. It is urged indeed by a very lively and sprightly writer, " That in the scale of beings " there must be somewhere such a creature as " man, with all his infirmities about him,—that a " removal of these would be altering his very na- " ture, and that as soon as he became perfect, " he *must cease to be man*\* " "

The removal of man's infirmities would be altering undoubtedly the very nature of man ; but is the inference from thence just, that man comes into the world with all his imperfections about him, " *because* there must be somewhere in the " scale of Beings a creature so unfortunately and immorally formed?"

To suppose God necessitated to call into his aid *evil*, for the better carrying on his moral government of the world, is methinks an idea of providence, not short—may I not say of mental blasphemy? If the ingenious author had said that moral evil will in the final *issue* of things be pro-

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\* See Nat. and Origin. of Evil, p. 48.

ductive

ductive of a far superior degree of moral good, it would have been judged by the generality of his readers I imagine a much better apology for the introduction of moral *evil* into the world, than what he has devised.

Having now shewn, that the depravity of the human mind is not occasioned either by the gross state and condition of that body in which the soul is now lodged, nor impressed on it by him that formed it, it would be an affront to common sense, and to the reader's judgment, to imagine he would not grant me this conclusion, that it can be none else than the effect of a lapse of souls in a pre-existent state; especially if to what has been already observed, he adds an impartial attention to the ensuing chapters. And as the article of the church of England concerning original sin has been generally understood to assert that the depravity of human nature is a corruption of the heart derived entirely from Adam's transgression; the reader will not I hope think it too digressive from the point in view to take that article under consideration, and to see whether it can with any degree of propriety be interpreted into such a meaning.

## C H A P. VII.

*The article of the church of England concerning original sin and the depravity of human nature considered and explained.*

§ 1. “ **O**RIGINAL sin,” says the ninth article of the church of *England*, “ standeth not in the following of *Adam*, (as the *Pelagians* do vainly boast) but it is the *nature* of every man that is naturally engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into the world it deserves God’s wrath, and damnation.”

§ 2. From the first clause of which article there are two propositions plainly deducible; the former of which is *affirmative*, and the other *negative*.

First, it is therein positively implied (though not indeed actually, and in express terms declared) that there is a particular kind of sin chargeable upon mankind, which is peculiarly, and most properly termed *original*; but that,

Secondly, and negatively, the sin so called is not what the *Pelagians* pronounced it to be.

§ 3. Now, though it cannot be denied, that the term *original*, as applied to *sin*, is no where to be met with in holy writ, yet sufficient authority arises from thence, for imputing to the whole race of mankind, what may aptly enough be termed the guilt of *original sin*. This was the opinion of the church in the fifth century,

though as to its ideas of the nature of it, and the circumstances wherein it consisted, the church and *Pelagians* widely differed, without being either of them, as it happened, in the right.

§ 4 The former resolved it all into *Adam's* fatal offence, the latter into such kind of trespasses as were peculiarly mens own. The one supposed that the sin of *Adam* was of such an universal and diffusive efficacy, as to derive a guilt and stain to mankind in all ages of the world, and this on account of the relation which all men have to *Adam*, as their natural and moral principal, or head, from whom they *therefore* derive a general depravity of nature, and a mind prone to sin and wickedness ; the other urged, that *Adam's* transgression was a crime of a personal nature only, and not derivative of any of the least guilt to his descendants ; that it was not productive of any of those bad propensities observable since in mankind, but that both he and they were *originally* created perfectly pure and innocent, though fallible and peccable at the same time ; and that consequently sin took its origin from, and could only be imputable to every man's own personal acts and trespasses \*. Though of these two opinions on this point, the latter makes by much the nearest approach to truth, the former admitting of no kind of defence from either reason or scripture, as will hereafter be fully shewn, yet it does not sufficiently coincide with holy writ, which, whilst it gives plain intimations of another kind of guilt imputable to mankind,

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\* Haeresin illius (Pelagii) quod attinet summa fere reddit. Peccatum originale funditus sustulit, docens Adami peccatum sobeli ejus non imputari, unumquemque e contra in eadem quâ Adam creatus est voluntatis perfectione nasci. Vid. Cave. Script. Eccles. Hist. Liter. Vol. i. p.

than

than what arises merely from their own personal trespasses here, is repugnant altogether to *Pelagius's* conjecture, that *Adam* and his posterity came into this world perfectly pure and innocent.

We are, says the apostle, by *nature* the children of wrath, &c.

§ 5. Amidst this great opposition of opinions between the church and the *Pelagians*, concerning *original sin*, in which each of them ran wide of the mark, the compilers of our articles, by their openly condemning the one, and tacitly rejecting the other, seem to *me* to have had an eye to a *state pre-existent*, as the only hypothesis by means of which could fairly be removed every difficulty lying in the way of both. If that be not the case, it will be difficult, if not absolutely impossible, to explain that article in any rational or consistent sense at all.

§ 6. “Original sin, says the article, standeth “not in the following of *Adam* (as the *Pelagians* “do vainly talk)” *i. e.* It standeth not in sinning, like him, personally *here*, and against an express law of God. Well, but how then doth it stand? Standeth it in any crime relative or imputative? No. Standeth it in any guilt or stain in mankind, derived to them from *Adam's* transgression, on account of the relation which all men bear to him, as their natural principal or head? No such thing. But it is—What? “Why it is the fault, or cor-“ruption of the nature of every man, that natu-“rally is engendered of the offspring of *Adam*, “whereby man is far gone from original righ-“teousness, and is of his own *nature* inclined to “evil.”

§ 7. Now it will not consist with the reason and nature of things, or with our usual ideas of the amiable and all-perfect attributes of God, to ima-

gine that the fault or corruption of the nature of every man is *therefore* sinful, so as to deserve God's *wrath and damnation*, because he is of the offspring of *Adam*. Nor should we hastily ascribe to the compilers of our articles an opinion so horrid.

When they therefore say, that original sin is a fault, or corruption of the nature of every man, that is naturally engendered of the offspring of *Adam*, they can, I apprehend, mean nothing more or less than this, *viz.* That it is a fault or corruption interwoven in the *nature* of every offspring of *Adam*, whereby, or on account of which fault or corruption, man is far gone from original righteousness (that righteousness in which he was originally created) and is therefore of his *own* nature, not any kind of nature derived to him from *Adam*, of his *own* nature inclined to evil.

§ 8. Let us see then what, upon a further examination of this article, as above stated and explained, may be fairly deduced therefrom, relative to the doctrine of original sin.

First then, it tells us what it is not, and

Secondly, it informs us what in reality it is.

It is not what the *Pelagians* esteemed it to be, whose opinion on that head we have before considered, and shall not need now to repeat—But it is—What? Why it is the guilt of a particular kind of sin emphatically termed *original*, the nature of which we find expressly represented to us under the idea of a fault or corruption of the nature of every man naturally engendered of the offspring of *Adam*, &c. But how the fault or corruption of every offspring of *Adam*? Are we by that to understand, that *Adam's* sin is transmitted to us by traduction? That cannot, with any shadow of reason, be supposed. Nothing but a man's own

*personal*

personal disobedience can make him a sinner in the sight of man, or of God. He only that sins can be a sinner\*. No one can sin by proxy, can sin by virtue of any act of another person, to which he himself was not privy, or in any shape concerned. And it needs no proof surely that we could be neither meditately, nor immediately, agents in the sinful act of *Adam*, which was committed at a distance of more than 5000 years before we are supposed to have had a vital existence.

§ 9. If however, it be urged, that the article cannot mean, that we are *considered* as actual sinners, but only that we are *treated as* such in consequence of *Adam's* transgression ; that not his *sin*, but that *body of sin*, which he contracted by *sin*, is transmitted to us by traduction, on account of

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\* “ A representative of a moral action, says doctor Taylor, is what I can by no means digest. A representative, the guilt of whose conduct shall be imputed to us, and whose sins shall corrupt and debauch our nature, is one of the greatest absurdities in all the system of corrupt religion.—That any man, without my knowledge or consent, should so represent me, that when he is guilty, I am to be reputed guilty ; and when he transgresses, I shall be accountable and punishable for his transgression, and thereby subjected to the wrath and curse of God; nay further, that his wickedness shall give me a sinful nature, and all this before I am born, and consequently while I am in no capacity of knowing, helping, or hindering what he doth ; surely any one, says that ingenious writer, who dares use his understanding, must clearly see this is unreasonable, and altogether inconsistent with the truth and goodness of God.” See Dr. Taylor’s supplement to *Scrip. Doct.* of orig. *sin*, p. 109.

“ Nor does the apostle in *Rom. v. 12—20*, as the same writer had before observed, mention, or intimate, the conveyance of a sinful nature, or any consequence of *Adam's* offence, in which all mankind are concerned, besides that death which all men die, when they leave this world.” Vid. *ibid.* p. 107.

And as says St. Chrysostom, we are punished or saved by our own works. *Από των σικειν τεργων κολαζομεθα και σωσομεθα*

which

which we are made naturally subject to sin, and of consequence equally exposed with him to the guilt and punishment of it ; what is this but a reflection on the justice and wisdom of God, as unworthy as the former ? — Supposing us not accountable, I mean, for any *prior* sin — there being no difference, that I can perceive, between making sin itself necessary, hereditary, or essential to the soul, and the cloathing it with a body, that necessarily prompts, disposes, or gives fuel to evil actions.

§ 10. When our article therefore says, that original sin is the fault or corruption of the *nature* of every man that is naturally engendered of the offspring of *Adam*, it can only in *reason* mean, that sin is *born* with every such offspring of *Adam*, and brought into the world with him from the very womb, not by any derived, imputed guilt of another\*, but from some actual and inherent depravity in his own nature ; for the article in express terms declares, that on account of this fault or corruption of the nature of man he is far gone from original righteousness.

§ 11. If it be said, that by original righteousness we are to understand that state of righteousness only in which *Adam* was created, and from which man is far gone, *i. e.* widely differs from — *quam longissime distat* — by means of a vitiosity of nature with which he comes into the world ; I

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\* It is not possible, says Mr. Brocklesby, that *Adam*, by his transgression, should merit for the souls of all his offspring their state of blindness, depravity, spiritual death, to be deprived of the holy spirit and the divine image, with all the honours and felicities thereof, and to be subjected to eternal punishment in the world to come ; for it never was, nor can be in any man's power to kill souls, says he, without their own consent. Brocklesby, p. 468.

would

would ask, how we can make it reconcileable with reason to suppose, that God should, in the exercise of his creative power and authority, indicate so cruel a partiality towards the *descendants* of Adam, as to force them into existence with a less share of infused righteousness in *their* nature, than was vouchsafed to their *primogenitor*? Or that because the one forfeited at length that integrity and uprightness of soul with which *he* was at first formed, his *offspring* should be necessarily created in sin? should, at their supposed first entrance into life, be made slaves to impetuous passions and affections, which the former, being created in the image of God, (*Gen. i. 27.*) could, of course, only have contracted by a subsequent abuse of his reason and understanding? This is a view of the divine Being and his providence, comprehensive, may I not say, of absolute blasphemy?

§ 12. I cannot therefore see what else can be meant by the *original righteousness* mentioned in the article under consideration, than a supposed actual state of righteousness, in which the intellectual inhabitants of this world were originally created, and from which they had swerved in a prior state. Whether that be the case or not, it must be left to the reader's judgment to determine. This however, is clearly the sense of the article, as to the *nature* of original sin, or that wherein it consists, *viz.* that it is the *fault* or *corruption* of the *nature* of every man that is *naturally* engendered of *Adam*.

## C H A P. VIII.

*The Scripture account of the Fallen Angels illustrated and confirmed.*

§ 1. **T**HAT human souls are of coeval origin with angelic, and both the production of one instantaneous exertion of infinite power, it seems necessary to conclude, because in the first place, no reason can be assigned why the Deity should give the preference implied in a priority of creation to this, or that order of intelligent natures, rather than to another: And secondly, because a *successive traduction* of souls, or a *daily creation* of them (one or other of which must else be supposed) is the one an actual impossibility in nature, and the other a supposition, which conveys an idea of the Creator, than which there cannot be one more gross and unworthy \*.

§ 2. And

\* A successive traduction of souls is, as Dr. Henry More observes, " A plain contradiction to the notion of a soul, " which is a spirit, and therefore of an indivisible, that is, of " an indiscernible essence. And a daily creation of them im- " plies both an indignity to the majesty of God (in making " him the chiefest assistant and actor in the highest, freest, " and most particular way in which the Divinity can be con- " ceived to act, in those abominable crimes of whoredom, " adultery, and incest, by supplying those foul coitions with " new-created souls for the purpose) and also an injury to " the souls themselves; that they being ever thus created by " the immediate hand of God, and therefore pure, innocent, " and immaculate, should be imprisoned in unclean, diseas- " ed, and disordered bodies, where very many of them seem " to be so fatally over-mastered, and in such an utter inca- " pacity of closing with what is good and virtuous, that they " must

§ 2. And that the *Mosaic* was not the *original creation of all things*, but that prior to it, there exalted an universe of rational beings, all but men of the most contracted sentiments will readily enough conceive †.

§ 3. And

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“ must needs be adjudged to that extreme calamity, which “ attends all those that forget God.” See Dr. More’s Immortality of the Soul, p. 113.

See also Glanville’s *Lux Orientalis*; where the above arguments are expatiated upon in a most comprehensive and masterly manner.

† It is the opinion of the generality of writers, who look no further than to the letter of the *Mosaic* history, that the whole frame of nature comes within the compass of the six days creation: that not only the sun, moon, and planets, but the immense system of the fixed stars, are there described as coeval with the formation of our earth: consequently they must hold, that till about six thousand years ago, the Deity existed alone, reigning over an absolute void without either worlds or inhabitants. But as the contrary opinion may be fairly deduced from many passages in Scripture, so it is much more agreeable to our justest apprehensions of the Divine nature to suppose, that the fountain of power and goodness had created worlds, and communicated being to many orders of creatures long before our earth or its inhabitants had an existence. See Jameson, Pref. to his *Exposit. of the Pentat.* Again; By the heaven, says Mr. Jackson on Gen. i. 1.— “ In the beginning God created the heaven and the earth”— we are to understand the several systems of the sun, moon, and planets, which were created before the formation of the earth, of which only Moses gives a particular account, and to which his history primarily belongs. It is said, “ God made two “ great lights,” viz. the sun and the moon; and it is certain that the earth was, by God’s almighty power, so situated, with respect to the position of the sun and moon, that they might have their proper influence over it, and so with propriety be said to have been now made to rule over its day and night. They now became properly a sun and moon to the earth, whether they were then created, when they first shone upon it, or before.

§ 3. And as every part of the creation must, when issuing first from the hands of the Creator, be *perfect* in its *kind* (the fountain being pure, the streams flowing therefrom must be pure also.) It necessarily follows, that the universe of rational creatures came into being possessed of as large a share of intellectual purity, and moral rectitude, as *finite* natures can be supposed capable of enjoying, or an *all-perfect* power able to bestow. But from the very state, and circumstances of their existence, and that *freedom of will*, which constituted them *moral agents*, it is easy, and even necessary to conceive, that though *pure*, and *per-*

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The Hebrew word נָשַׁע Asa, or Ase rendered to make, signifies also to constitute, or appoint, or prepare; and so it may mean, that God appointed two great lights, the one to rule over the day, the other to rule over the night. And it is evident, that the word may be taken in the preterpluperfect tense, as it is in the 31st verse, where it is rightly rendered, “ and God saw every thing that he had made.”—Therefore, though it is undoubtcdly true, that God made, or created the sun, moon, and stars, yet there is no need to understand that they are any part of the Mosaic creation, which comprehendcd only the heavens and the earth, or the earth with its firmament or atmosphere, which is called heaven. See Jackson's Chronol. Antiq. p. 4, 5.

Agreeably to which, our learned and ingenious Brocklesby had before observed, that the original creation was ante-Mosaical; that the Mosaical Cosmopœia was not God's *original* creation, nor the creation of the *vast universe* of *rational*s, but a *secondary* creation, a creation of our *terrestrial system* only; and that our *planetary* globe, though in respect of the matter of it, it was a part of God's *original* creation, yet as formed and inhabited, did not belong to the *original* constitution of the *universe*. See Brocklesby's Christian Trinitarian, p. 493. &c. The truth of which hypothesis he supports by a variety of cogent arguments, some of which may occasionally come in perhaps hereafter.

fect in their kind, they were nevertheless *peccable*,  
and liable to *transgression*\*. It is an assertion of  
*Calvin*, that the holy angels themselves are not

" " Unless a man, says Dr. Cheyne, gives up all reason,  
" philosophy, and proportion, as well as analogy, and runs  
" into downright scepticism, blind fate, witchcraft and en-  
" chantment, he must suppose, that an infinitely wise and be-  
" neficent being could not have created free and intelligent  
" creatures, but for some wise end and purpose. And to ob-  
" tain this end he must have made them at first sound (so he  
" is pleased to express himself) in body and mind. How er-  
" ror, diseases, misery, and death commenced, may readily be  
" accounted for from the abuse of freedom and liberty, ipu-  
" rious self-love, and an inordinate love of the creature." See  
Cheyne, Discourse iv. p. 119.

An argument equally conclusive as to angels and men.

There is something extremely rational and satisfactory, as to this point, in what follows from Dr. Jenkin.

" It must be considered, says he, that no created being can,  
" in its own nature, be incapable of sin or default: because  
" it cannot be infinitely perfect; for it is inseparable from all  
" creatures to have but finite perfections; and whatever has  
" bounds set to its perfections is in some respect imperfect;  
" that is, it wants those perfections which a being of infinite  
" perfections alone can have. So that imperfection is implied  
" in the very essence of created beings; and what is imperfect  
" may make default." Jenkin's Reason. of Chr. Rel. vol. ii.  
p. 238.

And again, p. 246, he says, " In the beginning God cre-  
" ated every thing perfect in its kind, and endued the angels  
" and men with all intellectual and moral perfections suitable  
" to their respective natures; but so as to leave them capable  
" of sinning. For it pleased the infinite wisdom of God to  
" place them in a state of trial, and to put it to their own  
" choice whether they would stand in that condition of inno-  
" cence and happiness in which they were created, or fall into  
" sin and misery. We have little or no account in the Scrip-  
" tures of the cause or temptation which occasioned the fall  
" of angels, because it doth not concern us," says he, (But  
it does concern us much more than he imagined) " to be ac-  
" quainted with it; and therefore it little becomes us to be  
" inquisitive about it." (scarce any thing concerns us more,

uncriminal, and uncondemnable ; they are, “ non  
“ *satis justi*,” not sufficiently, or compleatly, *just*  
and *righteous*. “ The stars are not pure in Gods  
“ sight,” says Job, c. xxv. v. 5. And *absolute*  
*impeccability* is, perhaps, the prerogative of *God* only.

§ 4. Accordingly Scripture informs us, that an order of celestial powers incurred in process of time their Maker’s displeasure, by not keeping their *first estate*, and leaving their *habitations*.

“ And the angels, which kept not their *first estate*,” says St. Jude, “ but left their *own habitation*, he hath reserved in everlasting chains “ under darkness unto the judgment of the great “ day.” Jude 6th.

§ 5. For the more clear understanding of which important passage in holy writ, I observe, as follows, *First*, That each class, or division of the angelic host, had, from the beginning, and have still a determinate region in Heaven assigned

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or merits a more diligent and earnest enquiry.) But to proceed with our author—“ Indeed it is very difficult to conceive, how beings of such great knowledge and purity, as the fallen angels once were of, should fall into sin : but it is to be considered that nothing is more unaccountable, than the motives and causes of action in free agents : when any being is at liberty to do as it will, no other reason of his actings besides his own will need be enquired after.— But how perfect and excellent soever any creature is, unless it be so confirmed and established in a state of purity and holiness, as to be secured from all possibility of sinning, it may be supposed to admire itself, and dote upon its own perfections and excellencies, and by degrees to neglect and not acknowledge God the author of them, but to sin and rebel against him. And it is most agreeable both to Scripture and reason, that pride was the cause of the fall of angels.” Jenk. vol. ii. p. 246, 247.

Whether this be, or be not, just reasoning upon a matter of fact, as to the motives or causes from which it happened, it is quite unnecessary for me to enquire at present.

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them, as their proper sphere of glory, and peculiar place of residence.—Agreeably to which, says our Saviour, “ In my father’s house are many “ mansions.” John xiv. 2.—I observe *Secondly*, That the intellectual world, that part of it, I mean, with which we seem to have any connection, or of which we have any intelligence, appears to have been ranked, and disposed by the Creator, from the beginning, into several distinct classes, gradually subordinate to each other in dignity and power; in proportion, probably, to the different degrees of intellectual capacity, with which the members of each class had been endowed at first. Without supposing some sort of orderly gradation like this, the mind cannot frame to itself any idea of an existing society or a possibility of felicity even in heaven\*.

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\* If it should be urged that a subordination of rank and quality in heaven, would argue an unequal distribution of power and authority, and a partiality in the supreme Lord thereof, interruptive of universal harmony and equal happiness, and inconsistent with our idea of celestial fruition—I answer, that in minds not vitiated by pride and ambition, obedience to those to whom reverence and esteem is due, is a satisfaction of mind equal, at least, to that which arises from a superiority of power, &c. in those to whom is allotted the preheminency.

That there was, however, is, and always will be, such a subordination of rank and dignity in the celestial abodes, we may conclude from those distinctions, which we meet with in Scripture, of angels and arch angels, of cherubim and seraphim, of principalities, powers, thrones, and dominions. 1 Thess. iv. 16. Jud. ix. Ezek. x. Psal. xviii. 10. Isa. vi. 2. Rom. viii. 38. Ephes. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10, 15.

Agreeably to which says St. Jerom—That there may be due order amongst rationals, there must be  $\tau\alpha\pi\varphi\tau\alpha$ ,  $\tau\alpha\mu\sigma\alpha$ ,  $\tau\alpha\sigma\chi\tau\alpha$ , the prime, the middle, and the last.

And again, says another writer, “ It is in nature as in the “ most perfect harmony, in an harmony of sounds, that which is

“ of

I observe, *Thirdly*, that in the passage to which we allude, the original word Αἰχνη, which our translators have rendered *first estate*, is that very word which in the plural number is so often used in the New Testament to denote some particular order of angels, and which, in all those places, we denote *principalities*.

*Fourthly*, I observe, that these two expressions of the “angels not keeping their first estate,” and “their leaving their own habitations,” are not designed to convey different, and separate senses, but are explanatory only the one of the other, as the very structure of the sentence evinces,—The passage, therefore, should be rendered thus :

“ The angels, which kept not their own prin-  
“ cipality, [την εαυτον Αἰχνην] but left their own habi-  
“ tation [τοις δια Οἰκητηρίαις] he hath reserved in ever-  
“ lasting chains.” &c.—That therefore *lastly*, the crime by which the angels fell in general was : That they kept not themselves within the bounds of their own proper sphere of dignity, and glory, but presumptuously deserted that subordinate rank and situation, which God had allotted them in the realms above.

§ 6 Hence it was, that that harmony, and tranquillity in heaven, which reigned unmolested before, underwent for a time, a reversed fate. He whom scripture stiles the *prince of devils*, one most probably of the *highest order* of spirits, moving in a sphere perhaps but a few degrees removed (to speak in the language of men) from the throne of God, and disdaining even the *first* degree of *inferiority*. He, I say, set up his standard against the

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“ of a middle nature maketh the consonancy of the extremes ;  
“ and in all apt composures something of a middle nature is  
“ requisite.” M. Try. Diff. 27.

Most

Most High, enlisted under his banner a multitude of mutinous, and aspiring ingrates, aiming by their assistance to rule independent of the will, and authority of the omnipotent, and even to give law to the very Being that gave him life.

“ aspiring

“ To set himself in glory above his peers,  
 “ He trusted to have equall'd the Most High,  
 “ If he opposed, and with ambitious aim  
 “ Against the throne, and monarchy of God  
 “ Rais'd impious war in heav'n, and battle proud,  
 “ With vain attempt.”

For now the traitorous chieftain, and his infatuated adherents, drew upon themselves the vengeance of heaven, were banished their celestial habitations, and reserved in everlasting chains, under darkness unto the judgment of the great day\*.

§ 7. Agreeable to this is the vision of St. John: There was war in heaven; Michael and his angels fought against the dragon, and the

\* By the words “ everlasting chains under darkness,” we are to understand a state of confinement in or about this earth, which, when opposed to the inexpressible glory and brightness of the divine presence, may aptly enough be expressed by “ chains of darkness.”—See Dr. Hunt's dissertation on the fall.

And the conjecture is not a little countenanced by certain passages in scripture, where the chief of the devils is called the prince of the power of the air, and the devils in general, “ Wicked spirits in high places”—Ephes. ii. 2. and vi. 12. And both Homer and Hesiod, use αέρα for φωτός; caligo, darkness.

——— Ηερὶ δὲ εὐχεῖς εὐελπίτες, καὶ τούτες οὐτανοί.

Homer's Iliad. v. 356.

Ηερὶ εὐελπίσι, πλ. τῷ φωτίντες εἰ ταῖσι.

Hesiod, Ioy. xx. Hunt, I. 124.

“ φω-

“ *dragon* fought and his angels, and prevailed not,  
 “ neither was their place found any more in hea-  
 “ *ven*. And the great *dragon* was cast out, that *old*  
 “ *serpent*, called the *devil*; and *satan*, which deceiv-  
 “ eth the whole world : he was cast out into the  
 “ earth, and his angels were cast out with him.”

Apocal. xii. 7, 8, 9.

And I make no doubt but the prophet Isaiah had a remote allusion to this Arch-Rebel's aspiring pride, and its fatal consequences, in that prophetic triumph over the king of *Babylon*, exhibited in the following lofty passage.

“ How art thou fallen from heaven, O Lucifer,  
 “ son of the morning ! How art thou cast down  
 “ to the ground which didst weaken the nations !”

“ For thou hast said in thine heart, I will ascend  
 “ into heaven, I will exalt my throne above the  
 “ stars of God: I will sit also upon the mount of  
 “ the congregation in the sides of the north,”

“ I will ascend above the heights of the clouds, I  
 “ will be like the most High.” Is. xiv. 12, 13, 14.

To these scriptural notices of that event may be added in confirmation of the truth of it many obvious allusions, and even express and positive declarations from ancient theologers.\*

§ 8. But

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\* Minutius Felix's description of demons is, “ that their motion is a *heavy sinking* from heaven, and that they withdraw from the *true God* to *matter*.”—A Cœlo deorsum gravant et a Deo vero ad materiam avocant, vitam turbant omnes inquietant, irrepentes etiam corporibus occulti ut spiritus tenues: Morbos fingunt, terrent mentes membra distorquent ut ad cultum sui cogant. Minut. Felix.

And Athenagoras says,—that when the angels were created, the things of the creation were committed to their care, and the prince of the apostate angels was originally the ruler, and

presi-

§ 8. But to proceed—To such daring lengths of insolent impiety did this Arch-Rebel proceed, that, notwithstanding the galling defeat which he sustained in Heaven, he, persisting still in his avowed emulation, placed himself at the head of the Rebel-Rout, and erected at once, in despite of his Maker's power, or by his permission rather, for wise and good purposes, a separate antithetical sovereignty. An aerial region was his destined residence, situated, as it is generally supposed, within the atmosphere, or circumambient air of this our terrestrial globe\*.

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president of the matter and forms that are in it. Ο της υλης, και των εν αυτη ειδων αρχων Apol. 27. 28. Gr. Nyssen, and J. Damascen suppose, that when the world was created, the several parts of it were committed to several orders of angels, that he who was the devil, was prefect of the terrene order, having the presidency over the earth, and the administration of terrene things. And the name by which the Rabins called the devil viz. נזרן signifying the apostate, is plainly allusive to his apostacy from God; as is also another of his usual appellations, viz. Satan, or satan, the original import of which word is Αποστης, Rebbellis.

The cabalistical book Zohar treating of lapsed angels says—God threw them down headlong, bound, and enchain'd—These were *Aza* and *Azael*, which R. Eleazer says were two angels, which accused their Lord, and God cast them out of the holy place headlong.

And the pagans discourse of a sort of evil genii, passively and penally such, which Plutarch calls—Οι Θειλατοι, και ξερανοπετεις εκειναι τα Εμπεδοκλεις δαιμονις. — “ Those God-agitated, and heaven-fallen demons of Empedocles.” See Brooklesby, p. 29, 30, 31.

\* As other beings have their proper regions, so there is, says a Greek writer, a land or country of Satan, where the powers of darkness, and spirits of wickedness live and walk, and have their resting place.

Ουτως εστι γη, και πατρις σατανην & διαγνοι, και εμπειριπατησοι, και επεναπαυνται αι δυναμεις τω σκοτε, και τα πνευματα πης πενηφιας. S. Macarius. Hom. 14.

## C H A P. IX.

*Human Souls shewn to have been complicated and involved in the guilt of the fallen angels.*

§ 1. IN the foregoing chapter I gave the reader a summary account of the rise, progress, and consequence of that memorable event, the fall of those Rebel angels, which scripture gives us in part, and which is shadowed out to us not obscurely by Heathen, and Jewish theology.— And a most awful, interesting event it is! An event so comprehensive as to its objects, as well as diffusive of its mischievous effects, as to have involved in sin and misery, the whole race of human beings. All nature shared in that original guilt, all nature groans now under the ruinous weight of it\*. “The whole creation groaneth and travelleth in pain of it until now.” For lo! All who have trod this mother earth of ours (some few righteous ones only perhaps excepted) had associated with the apostate powers, assimilated more or less with them in their various vices, joined them in their revolt from God, ranked with them under the banner of the vile usurper, aided his foul rebellion, and became captives from that period more or less to his tyrannous

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\* By *nature* I wou'd not be understood to include here the *universe in general*, but that *sublunary part of intelligent nature* to which we belong.

authority \*. Else wherefore, in the first place, is it

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\* The author expresses himself here, in terms accommodated to the account given of that event, by the *Apocalyptic apostle*, who styles it a *war in heaven*.—“ There was war in heaven; *Michael* and his angels fought against the *Dragon*, and the *Dragon* fought and his angels.” Apoc. xii. 7. The reader must therefore consider the one in the same figurative point of view in which reason directs him to place the other. The vision he alluded to was of both a *retrospective* cast, and *prophetic*, shewing that a train of devices, similar to those by which Satan (the dragon) aimed too successfully to draw his fellow creatures, from their duty to their creator, and to inveigle them into acts of impiety, and moral obliquity in heaven, (all which were acts of rebellion against God) would be continued for a time by the divine permission, (tho’ with the like overthrow at last,) against the church or the *kingdom of heaven* to be established upon earth; which appears very evidently to have been the case. vid. *Hammond*, and other commentators in *Loco*.

The only idea, therefore, which we can form of the fall of angels from the very short account given us of it in scripture, is that of an apostacy (in one tribe or principality perhaps) from piety, and moral rectitude; which, constituting a kind of rebellion against the Majesty of God, somewhat similar to the revolt of a temporal colony, or province from the allegiance due to the lawful Sovereign, and that by the instigation, and under the command of a leader chosen from among themselves, brought *all* at last under the same sentence of expulsion or banishment from the divine presence. But as the distinguishing eye of the Deity, when surveying the extensive overthrow, could not but separate, as intended objects for his future indulgence, the *lesser* sort of offenders from the greater, instead of assigning *us* a dwelling among those, whom he hath reserved in everlasting chains under darkness, God has been pleased to give us a *probationary* abode here; which, though from its incidental calamities it may be reckoned a kind of *hell* compared with the felicities forfeited above, is an *heaven*, when contrasted with those regions of misery to which are doomed the first seducers of fallen man. The reader will not therefore be so undiscerning, or unfair, as to charge me with ranking mankind in general with the *infernal*

it that scripture represents men in their *natural unregenerate* state, not only as alienated from God and goodness, sinners even from their birth, but as *connected* with the prince of those powers that fell by *ties* of the most *intimate* kind, as creatures totally devoted to his service, equally apt for diabolical practices, and of the same rank and quality in the scale of intellectual beings?

“ When the ungodly curseth Satan,” says the wise son of *Sirach*, “ he curseth his own soul.” *Ecclus. xxi. 27\**.

Again, “ Ye are of your father the devil,” says our Saviour to the infidel Jews, “ and the deeds, ( $\tau\alpha\epsilon\gamma\alpha$ ) “ the works of your father ye will “ do; intimating, that they, who had not only blasphemously belied him, by telling him that he was a Samaritan, and had a *devil*, but had also

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powers. No, my Hypothesis does not require a belief so horrid; and the contrary is a plain positive scripture truth. For God (as says the Apostle) has not appointed us unto *Wrath*; but to obtain salvation by Jesus Christ our Lord. *1 Thess. 5. 9.* Whatever may have been our connection with them in a prior state, we are with respect to them, apparently now a detached species of beings, are brought into a region where drop continual dews of divine grace, are sent hither as candidates for a restoration to our lost happiness (of which the others are not yet deemed worthy) with the seed, of a new, and divine life impregnated in us—the seed of the woman that will at length finally *break the serpent’s head*. And the only *Criterion*, by which to determine what were our *respective shares* in a pre-existent guilt, is that *natural taste*, and disposition of mind, with which we come into the world, and of which *self-intuition* is the only unerring judge.

\* Christ, says Chrysostom, from devils made men angels. *απὸ δαιμονῶν αγγέλως τοὺς αἰθρῶπες εἰργαστατο.* Chrysost. *Hom. advers. Gent.* 38. P. 737.

gone about to kill him, gave evident tokens of their affinity and affection to him who was " a " murderer from the beginning, and abode not in " the truth, because there is no truth in him."

John. viii. 41. 45.

Again, " He that committeth sin," says St. John, " is of the devil, for the devil sinneth from " the beginning." 1st. John iii. 8\*.

Again. " Ye are from beneath," says our Saviour to the unbelieving Jews, " I am from above." John viii 23.—Ye are *ἐν ταν κατω*, from the *powers below*, I am *ἐν ταν ανω*, from the *powers above*. That is, *your* alliances, friendships, and connections, are with the *powers below*, *mine* with the *powers above*—An explanation of that passage, that will appear, I believe, when critically and fairly attended to perfectly just. And in fact, without supposing some such prior connection with the *rulers* of the *darkness* of this world, with those *spiritual wickednesses* *among the aerial inhabitants* †, the vicinity of our abode, to the place where dwell those apostate powers ‡; Satan's early and artful practices

\* He that committeth sin, That is, he that is in a *state of sin*, (in which we are all by nature,) " is of the devil," in like manner as he that is " *born of God, regenerate and born anew*, " sinneth not," i. e. is not in a *state of sin*, is not under that pollution of soul with which he was born into this world.

† That is the true import of *τα πνευματικα της πνευματικης εν τος πνευματικης*, in our translation rendered *spiritual wickedness in high places*.

‡ The apostle speaks of it as *ενεπανος* an *aerial abode*, and styles Satan both the *prince of the devils*, and the *prince of the power*, (*της εξουσιας*;) i. e. the *dominion of the air*. A most fatal vicinity this to the inhabitants of this world! For these *rebellious* spirits, though *enchainged under darkness*, are yet *permitted*, we find, under cer.

tices upon our first parents, continued with too much success still upon their unhappy progeny; the sovereignty he has been permitted to establish here, and the various, subtle, and insinuating, or else cruel and oppressive arts, by which it has so long been upheld\*, are circumstances in the course of the divine providence not easily, if at all reconcilable with our ideas of *God*, of infinite *justice*, *goodness*, and *mercy*. But an allowed pre-existent concurrence with the fallen powers, as above supposed, clears away at once every the least appearance of injustice, or inconsistency in the ways of *God* to man. Nor is it possible for any hypothesis to strike the reflecting unprejudiced mind with more force, and even irresistibly. Come now then my dear reader and let us reason a little together with mutual impartiality.

§ 2. Had there subsisted between man and the apostate powers, no kind of prior intercourse, alliances, and connections, how comes it that we so frequently discern in one a spontaneous growth of intellectual principles, and affections so correspondent altogether with those by which are usually characterized, and distinguished the other? How is it that the undisciplined, unregenerate heart of man sends forth so plenteous an harvest of corrupt passions, and desires so disgraceful to human nature,

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certain limitations of their active powers, to *range about* the earth beneath. Job i. 7. Apoc. xvi. 13. where they have made it their constant business to seduce mankind into apostacy, to draw them off from their natural allegiance to *God*, and subject them to the prince of darkness. Col. i. 13.

\* ἀετέρη γαρ το σωμα υπομοιχων διαφθειρεται οτω και τι Ψυχη υπολογισμων σωτανικων πιστευεται υπο νοηματων διεφθαρμενων υπο νοηματων αποτων. St. Chrysost. Hom. 23. de Judaic. Bapt. P. 279.

ture, so congenial to hellish minds, and so impulsive at the same time to diabolical villanies, and horrid cruelties? should we ransack *hell* for impieties wherewith to offend *heaven*, for treachery, deceit, and fraud, formed to entrap, over-reach, and ruin man, for barbarities exercised with the utmost unreservedness and unrelentings, is it possible we could find *there* willing agents for either purpose more apt and accomplished than are to be found in almost every corner here\*? Alas no!

§ 3. Men over partial to their own hearts, and their own actions (of which sort much the major part of the world consists) will think the above picture of *naked* nature, a piece unresembling real life altogether, a portrait unjust, ungenerous, and shamefully unworthy an human pencil. What! shall a man dare to draw a true image of *God* in the semblance, and similitude of a mere *devil*? Is there no honour, honesty, or integrity in the heart of man? Is he totally absorb'd in impiety iniquity, unjust, ungenerous, and unworthy pursuits? Has he no sympathetic feelings of humanity? No tenderness and compassion for his fellow creatures? Is he not on the contrary a *fellow-sufferer* in their wants, their misfortunes, their distresses? Does he not oftentimes put forth an eager hand to give bread to the hungry, to clothe the naked with a garment, and

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\* Porro antem compicimus homines, id est, animas ipsas; quid enim sunt homines nisi animæ corporibus illigatae? Alios vidimus immites, facinerosos, audaces, temerarios, præcipites, cæcos, fictos, dissimulatores, audaces, superbos, arrogantes, avaros, cupidos, libidinosos; inconstantes, invalidos & sua ipsos decreta cœserare nequeentes. St. Cyp. Advers. Gent. Lib. Secund. P. 34. 35.

to release from the loathsome prison the inadvertent and unfortunate? If there are vices among men of the most heinous and deepest die, is there not an equal ballance at least of the fairest, and most respondent virtues? Has such an one been an actual pilferer of your private property, a dispoiler of your reputation, been false to your friendship, treacherous, and unfaithful to your confidence? Who is there that holds not each of these characters in the utmost detestation? Are there robbers, and deceivers of a more horid, diabolical cast, men who prey upon the very vitals of their country, erecting a private opulence on the ruins of *public-interest*. Be it, that there are, or rather, have been men of such enormous villany, yet does there not step forth now and then one armed with the breast-plate of patriotic virtue, of a steady unwearied resolution to vanquish the destructive *Hydra*? Does again impiety, infidelity, or atheism rear its impudent head against Heaven;—a self-assuming, self-sufficient, half-reasoning, *nothing*?

“ Who but must laugh, if such a man there be?

“ Who wou'd not weep, if B—— were he?

§ 4. Does again hypocrisy wear the masque of devotion, covetousness that of frugality, and treachery put on the face of friendship? Allowing, that there are of these despicable characters, not a few, yet why must the men of true piety, generosity, and disinterested worth, be overlooked? And do not in reality the latter, if thrown in the scale of observation, and actual experience, equipoise, as I observed before, if not overbalance the utmost weight you can make up from the for-

former? Wherefore then this crying invective against human nature? Wherefore so unamiable, so unbecoming, so unresembling a picture of man? as a portrait I mean of the whole species.

§ 5. This is a supposed charge of injustice to the moral character of my fellow creatures, which I have obviated in a great measure above; if not however to the reader's entire satisfaction, I must request his attention to what follows.

Are there then those who may with propriety be ranked in the number of the religious, just, generous, friendly, tender-hearted and compassionate? are there those who are lovers of their neighbour and country in preference to any mean, dirty, worthless considerations with respect to themselves? Are there those who are possessed of a conscience void of offence towards God and towards men? Be it that there are, Yet to what source, let me ask, can any of these ascribe their acknowledged happiness? If it arises not *wholly* and *solely* from *nature*, or rather unless *nature*, *unassisted*, *uninstructed*, *uneducated*, *unregenerate* *nature* infuses such good principles in the hearts of all men *universally*, and in the same proportion, which scripture and experience prove not to be the case, my Hypothesis stands on *sure* ground: Is it then from *education*, that men deduce the happy exemption from flagrant vice? Do they owe it to any salutary *precepts*, enforced by engaging *examples*, or to those more efficacious means for attaining it, the invigorating regenerating influences of the *divine spirit*? What will even this, I would ask, prove? Why nothing more or less in

short, than that many of us, by the benefit of those aids above supposed, escape being the abandoned wretches we should have been *without* them. But to make a true estimate of this boasted image of *God, Man*, we must erase all its *artificial sculptured graces*, and *embellishments*, strip it of the *borrowed ornaments*, and decent drapery of *eruption*, &c. and view it devoid even of that *righteousnes*, *which is of faith*. The mischief is, we look only at the *fair side* of the object, because there the view, though *imperfect*, and *incomplet*, is the more *engaging*, not considering, that if we examined the *other side*, or explored human nature, where she appears in her native dres, we should see a picture of wretchedness and horror. We forget what a small portion of *nature* is seen by the eye of common observation. An *infinitesimal* part only (as the mathematicians word it) appears of what is called the *world*; and this it is, that makes us judge so erroreously when speaking of nature's *native amplitude*. Indulge but one moment's reflection on the horrid barbarities of the *savage*, i. e. the undisciplined uneducated unregenerated unchristianized *Indians*, and "to what can we with propriety liken" "that generation"—but to a race of *demi-devils*, to a "generation of vipers," whom for their more extraordinary *impicities* in a *prior* state, providence does not please to enable as yet, to "flee from the wrath to come."

§ 6. In short, the nature and tenor of the gospel dispensation suppose, of course, the Indian world to be under the power and dominion of sin, and Satan, or what can scripture mean by declaring, that the *unregenerate* are *aliens* from *God* and *goodnes*, *children of wrath*, *childien of the devil*?

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Can we wonder then at those shocking *cruelties*, and *unfeeling* practices, to which they are to notoriously familiarized, and accustomed? Who is the *God*, that directs, and rules *their* hearts? Is it the *God of Heaven*; Alas! no. Him they had deserted, and to his favour are not yet restored. They are aliens from God and under the power of the evil one, and while they remain unconverted, must continue in that state of bondage\*; or Christianity, the (supposed) sole restorer of fallen man to God, and deliverer from the power of Satan, means I know not what. Do *they* then, as well as millions of others more refined, more civilized, more moralized, but alas! not christianized, do they *all*, I say, labour under the tyranny of the *devil*, and *his works* will they do? Why they are *his own*, (scripture I think authorizes me so to speak) “ he comes to his own, and his “ own receive him, alas! too naturally, and “ affectionately.”—This is in effect the language of Christianity, or Christianity is, and speaks I know not what†.

§ 7. Again, Without supposing a prior connection with the apostate powers, how is it possible to account for that *early deflection* in our primogenial parents from *moral rectitude*, by which they for-

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\* What may be the fate of those who die in that state, I shall consider hereafter. Let it not however be hastily concluded in the mean time, that *all* who are objects of the divine wrath *here*, must necessarily remain such *hereafter*.

† If in this declaration I should be proved to be in the wrong, by fair arguments, I shall with the utmost sincerity and compunction, beg pardon of God, and man, for publishing to the world so extraordinary an hypothesis. In the mean time I must own, that the more I contemplate the doctrine of a lapse of human souls in a state of pre-existence in this light, the more I am confirmed in my belief of it; and the more so, as it serves so effectually to render Christianity so worthy of all acceptance; which I hope to make appear very sufficiently from what follows.

feited, in violation of the strongest ties of duty, gratitude, and natural affection, their Maker's regard, involved themselves, and their posterity, in scenes of the deepest distress, adding fresh triumph to the too successful disturber of Heaven's repose? What but hearts already alienated from the love of God, could have yielded so very readily to the beguiling enticements of so open a traducer of God's authority, goodness, and justice? What but a depravity of mind acquired in a *prior* could have given birth to so foul a procedure in their *subsequent* paradisaical state\*? That the long train

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\* It will be objected, that if our first parent's obliquity in Eden is necessarily to be ascribed to a *Pre-disposition* of mind to unrighteousness, disobedience and impiety, it will follow that their supposed association with the apostate powers, and the fall of the tempter and the apostate powers themselves arose from a similar source.

The force of this objection will, I imagine, be easily removed by considering, that enormous as were the crimes by which the fallen angels forfeited heaven, and in which I suppose our first parents to have been involved, they took not their rise either in the one or the other, from a wicked and perverse will, as did the latter's trespass in *Paradise*, but from a weak and perverted imagination. That *finite* beings may and must be subject to the *latter* we cannot doubt, without attributing to the creature (what can with propriety be attributed to the Creator only) an all-perfect and unerring wisdom.

The *nemo repente fuit turpissimus* may be applied to angels as well as men. Nor can we with any the least foundation in reason suppose, but that the fall of the apostate powers was effected by *degrees*, by a course of *insensible* deviations from moral rectitude; which cannot be urged in behalf of our first parents early trespass in paradise.

That beings of the highest order in the regions of bliss, and moving in a sphere of dignity, pre-eminence and glory too exalted and enrapturing by far for human thought to conceive—that beings (*created*, and of course *frail fallible* beings I mean) so dignified, so exalted, so highly favoured of Heaven, should

train of villanies, and impieties, which succeeded their horrid transgression, should arise from the same source, we can easily enough conceive. Nor can we wonder in the least at Cain's committing murder, when we are told that "the *devil* was "a murderer from the beginning, and that "Cain was of that evil one." And how uninterrupted the succession of moral evil was till it terminated in an almost entire extinction of the human species by a judicial flood, we read with *horror* indeed, but with little or no *surprise*: and in the same manner are we affected, when contemplating that *torrent* of vice and impiety which deluged the whole succeeding race of mortals,

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should be dazzled, as it were, with their own splendor, so as to lose sight at last of that great *LUMINARY* to which they stood indebted for their eximious lustre—Is not this, I say, conceivable? Is it not possible? Is it not in short probable? And might not self-admiration, *naturally* resulting from a fancied self-consequence, by *insensible* degrees lead to self-sufficiency, self sufficiency to independency, and independency by degrees to open rebellion, to a *gradual* violation I mean of those fundamental laws of heaven, humility and a due obedience to their Creator? That *ignis fatuus* of the mind, in short, self-admiration, *naturally* resulting, as I said, from a fancied self-consequence, might by *imperceptible* means lead the apostate powers to that opposition to their Maker's authority for which they were banished their celestial habitations. But such a *gradual insensible* deviation from original rectitude was not the nature of our first parents trespass in Paradise. They ran counter to their Maker's will at once and without hesitation. The aspiring Principles by which they before fell reigned triumphant in their hearts still, and there needed not a more powerful allurement by which the tempter drew them into the snare laid for them, than the promise of their becoming God's. God doth know, says he, that in the day that thou eatest thereof (of the fruit of the tree) ye shall be as gods.

A sufficient answer this, I hope, to the objection supposed above.

who

who were afterwards all *concluded under sin*, and served only to compose a *world lying in wickedness*. Nor is any thing more evident from scripture, and the history of ages past, than that the Heathen world consisted in general, of a most helpless, hopeless, abandon'd race of animals; wretches from whom the God of all power and might had withdrawn *for a time* the arm of protection, discarded them from his favour and affection, banished them his divine presence, and assigned them over to the sole guidance of his rival, the prince of darkness.

Having now given the reader my reasons for imagining that human souls were complicated and involved in the guilt of the fallen angels, by an association with those apostate powers, I proceed now to shew that that lapse of human souls in a state of pre-existence, is most probably the only *original sin* and the *ground work of the gospel dispensation*.

C H A P.

## C H A . P . X .

*A lapse from original righteousness, by an association with the apostate powers, the only original sin, and the ground-work of the gospel dispensation.*

§ 1. **A**RE we not evidently represented in scripture as born in sin, by nature the children of wrath, and under the power and dominion of sin and Satan? Do we not come into the world with a load of guilt upon our souls, with some foul stains in our intellectual frame, by which the original dignity of our nature is debased? And is not the exalted design of the gospel œconomy to expiate and atone for that original guilt, to purify our corrupted nature, to rescue us from the powers of darkness, and to reinstate us into the glorious liberty of the sons of God? But this guilt, what in the name of reason can it be? And these intellectual and moral impurities what and whence can be their nature and origin? *That* guilt can it possibly be any thing else than of a personal kind? And those mental impurities where can we suppose them to have been contracted\*, but with those very corrupt and impure spirits who are now so assiduous in renewing and encreasing them within us.

§ 2. But further still---Is the guilt with which, according to the opinion of our church we stand indicted at our birth (see p. 106) of so malignant, horrid and destructive a nature, as that in every

\* For *contracted* they must have been, or *infused* by our Creator; if the latter, then the *Author of Nature* is the *Author of Evil*.

person born into the world, it deserves, as our article speaks, God's wrath and indignation ; and is it at the same time no *real* crime of our own ? Till our Saviour became the *Mediator of the new Testament, and tasted Death for every Man*—Till he finished *Transgression and made an end of sin*, were the inhabitants of this world to be considered indiscriminately as objects of the divine vengeance *on account of Adam's trespass in Paradise* ? That that could not be the opinion of those who framed our article concerning original sin, I have endeavoured to shew in my comment on that article. That there is however a depravity and sinfulness in the nature of man, scripture and experience as we have seen above, sufficiently evince. And whether that depravity &c. of nature did not arise from *some* lapse from original righteousness, an association most probably with the apostate powers, for reasons given in the preceding chapter, and whether *that* therefore is not the only original sin and the ground-work of the gospel dispensation, I wish the reader would consider seriously and impartially.

§ 3. Oh ! No say the reverend the Dissenting clergy, *Original Sin* is what we know nothing at all of, there is no warrant from scripture for a belief of any such doctrine—Nor is there any other guilt from which men are redeemed by virtue of our Saviour's mediation, &c. but what arises from their *personal* trespasses here. No, Gentlemen ? Is *that* in reality your belief, and *that* your Idea of Christianity ? Why then I must take the liberty to assure you, that your conceptions of Christianity are far short of the true idea of it, and you under-rate its noble and exalted purposes most lamentably.

When

When John seeth Jesus coming to him, he saith—Behold the lamb of God which taketh away the *sin αμαρτίας* the *sin*, not the *sins* of the world, alluding, most assuredly, to that one *universal sin* with which every man comes into the world, and from the guilt of which he is redeemed by Christ, which will more clearly appear in the course of my *application* of the above hypothesis; to which I shall hasten after having answered the principal objections that may be brought against the hypothesis, referring the reader in the mean time to a note below\* for an answer to some arguments brought

\* Dr. Taylor observes upon the under-written texts of scripture (*a*) quoted in the assembly of divines Catechism, as proofs of the “ corruption of man’s nature, whereby he is “ utterly indisposed, disabled, and made opposite unto all “ that is spiritually good, and wholly inclined to all evil, “ and that continually,” as follows.

Obs.

(*a*) Rom. iii. 10, 20. As it is written there is none righteous, no not one. Ver. xi. There is none that understandeth, there is none that seeketh after God.

Psal. xiv. 1, 2, 3. Ver. 12. They are all gone out of the way, they are all become unprofitable, there is none that doeth good, no not one.

Psal. v. 9. Ver. 13. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips:

Psal. iii. 3. Ver. 14. Whose mouth is full of cursing and bitterness. Ver. 15. Their feet are swift to shed blood.

Psal. x. 7. Ver. 16. Destruction and misery are in their ways.

Prov. i. 16. Ver. 17. And the way of peace have they not known.

Isa. liii. 7, 8. Ver. 18. There is no fear of God before their eyes.

Psal. xxxvi. 1. Ver. 19. Now we know that whatsoever things the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

brought by Dr. Taylor, to prove that our Saviour lived and died only to redeem mankind from the

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Obs. 3 The section, says he, consists of several quotations out of the Old Testament, called here *the law*, ver. 19. But, 1st, In none of them, taken separately, doth the Spirit of God speak of any *depravity of nature* derived from Adam, (granted) but manifestly of the habits of wickedness, which men had *contracted* by their *own* evil doings; as will I think, undeniably appear, if you carefully peruse the texts set over-against the proofs in the margin. And in Psal. x. 4. the wickedness of the wicked is expressly said, says he, to consist in this, that he will not *seek after God*. And that *God is not in all his thoughts*. He *might* seek after God, but he *will not*. He hath thoughts; a power to think of God, but he doth not use it, p. 103. What immediately follows is so much to the doctor's discredit, as a reasoner, that I wish it could be wiped out of his book. And it is amazing, that one of Dr. Taylor's sagacity and penetration, should bring, all along, arguments in support of his hypothesis, which are so *apparently* subversive of it.

The spirit of God, says he, does not, in either of the above-quoted texts, speak of *any* depravity of nature (for that is in general his meaning.) How so? Why, he, the Spirit of God, alludes only to the wickedness which men had contracted by their *own* evil doings—and the Psalmist expressly says, that the wickedness of the wicked consisted in this—that he *will not seek after God*, that *God is not in all his thoughts*—He *might* seek after God; but he *will not*, &c.

Now, if an *habitual, voluntary propensity to evil doings*, a settled, determined abjuration of God, implied in their *willy-nilly* not seeking him, be not evidences of the *depravity*, &c. of human nature, I know not what can, in the nature of things, be rationally deemed such. Taking this therefore for granted, what stronger proofs need be required of the *depravity*, &c. of human nature, than what Dr. Taylor has above advanced? But to shew that the *texts of scripture*, there alluded to, are designed *declarations* of the depravity and corruption of man's *NATURE*, be pleased to attend to the following observations.

Dr. Taylor says (Observ. 2. p. 102.) The apostle is not, in the above section, speaking of all mankind, but a very small part of mankind, viz. the Jews, who alone were then *under the law*, ver. 12. and he is proving from those places, in their own approved writings (which places speak of as

the guilt and punishment due to their respective transgressions here.

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well as to the natural Jews) that there were very great corruptions among them, as well as among other people." But how does this quadrate with—*God looked down from heaven upon the children of men, to see if there were any that would understand and seek after God. But they are all, &c. &c.* ? Psal. xiv. 3, 4. (I am sorry to see the doctor substituting *did understand* for *would understand*.) It seems, in short, to me, very evident, that David speaks as *universally* in the above texts, with respect to the corruption of mankind, as Isaiah does in the 53d chapter—*All we like sheep have gone astray, we have turned every one his own way; and the Lord hath laid on him the iniquity of us all*, ver. 6. and that antecedently to the justification and regeneration to be obtained by a true operative faith in Christ, the world, (in general I mean) is, as it always was, abundant in corrupt propensions.

But again—The next proof urged by the assembly of divines, in the demonstration of the corruption of human nature, is from Ephes. chap. ii. ver. 1, 2, 3. upon which, says Dr. Taylor—In these verses the apostle is describing the wretched and deplorable state of the Ephesians, while they were in GENTILE DARKNESS, in order to illustrate and magnify the grace of God in calling them to the knowledge and privileges of the gospel—and when he saith, they were dead in trespasses and sins, he plainly speaks of their own personal iniquities, &c.—committed through the darkness and degeneracy of their minds, p. 148, 109. And then says he, when the apostle adds—and were by nature the children of wrath, he cannot mean, that they were liable to divine wrath or punishment by that nature which they brought into the world at their birth—for, as God's hands have fashioned and formed us—every one of us—to say the nature He gives is the hateful object of his wrath, is little less than blasphemy against our good and bountiful Creator, p. 110—Very right; and the inference therefrom is manifestly what? Why that, supposing the nature of man to be corrupt from his cradle, it could not come hither immediately from the hands of his Creator. But that men are not corrupt from their birth, and on that account *children of wrath*, he proves, In what manner? Why *nature here*, says he, may signify *really, properly, truly*. For observe τέκνα *children*, strictly signifieth the genuine children of parents, by natural generation. But the word is used figuratively also, to denote relation to a person or thing

by

by way of friendship, regard, imitation, obligation, &c. The *children of God*, of the *kingdom*, the *bridegroom*, the *resurrection*, of *wisdom*, *light*, *obedience*, *peace*, &c. The *children of wrath* are they who are related to wrath, or liable to rejection and punishment. And whereas in those days some were children in a lower sense, by *adoption*; some in a higher, by *nature*, or proper generation; the apostle tells the *Ephe-sians*, they were *by nature* children; that is to say, children of wrath, or related to wrath, in the most real and proper sense; as he is a child in the most real and proper sense who is one *by nature*, p. 113.

If here, again, the doctor is not (sophistry, I mean, apart) quoting and proving against himself, there is a mystery in his reasoning which I cannot unfold. In fact, by the *ηνεγενετο* *φυσις ογκης* the apostle can mean nothing more or less than that they were *by birth*, or in other words, by the *native*, *constitutional*, *unregenerate frame* of their minds, (that frame of mind I mean with which they make their *first appearance* here.) Children of wrath; were (*φυσις*) as *truly* and *essentially* destitute of *divine grace*, and, as such, objects of the divine wrath, as were those counterfeit gods to which the *Galatians* did service, Gal. iv. 8. (as the same apostle speaks) *φυσις* — *essentially no Gods.*

## C H A P. XI.

*Objections to the doctrine of a pre-existence, &c. of human souls stated and removed.*

## O B J E C T I O N I.

§ 1. **I**T will be asked by way of objection to the doctrine of a pre-existence, &c. of human souls; how it is possible that we should have existed in a prior state without being able now to form any idea of that State, without having any consciousness of the soul's operations therein, any *revived* images on our minds of celestial gratifications past, or inherent remorse on our Consciences for the supposed crimes by which they were forfeited, but that all should be buried in one eternal gulf of oblivion.

If this be an objection seemingly formidable at first view, it will not, I believe, be found, upon examination, to have so much weight as is usually ascribed to it.

§ 2. The most rational, comprehensive, and I believe the only true definition of the soul of man, is this, viz. that it is a spirit, whose immediate properties are *self motion* or *activity*, *self-penetration*, *self-contraction* and *dilatation*, together with a power of *penetrating*, *moving*, *altering* (or rather determining the motion of) matter\*, — properties

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\* The soul, has not any *power*, or but very little, of moving matter; but her peculiar *privilege* is of determining matter in motion. for if it were an immediate faculty of the soul, to contribute motion to matter, I do not understand how that faculty, never failing or diminishing, no more than the soul itself can fail or diminish, we should ever be weary of motion, Dr. More, Immor. b. 2. c. 8. p. 7.

to which are necessarily annexed the powers of perception, animadversion, thought, reason, reflection, choice. These are the distinguishing characteristics of the soul of man ; these the peculiar properties, which evince its constitutional frame to be essentially different from gross matter. As *essentials*, therefore, they must of course be coeval with its first formation\* ; whence it follows naturally, that

\* Since it is evident, that matter is a dead substance in all respects, it follows, that an immaterial substance, or the soul, is the *only thing in us* that hath active power. And since it hath active power, that power must inhere in it, as in its subject ; or the power must belong to the soul as a *property of its nature*. It cannot belong to the soul, as a mere accident ; for power cannot be produced by accident, or a being cannot be endowed with powers by accident ; for then we shall never be able to stop any where ; all power might be thus produced by accident, and we must give up the *principles of reasoning*. And since *active power* must belong to the soul, as a property of its nature, that property cannot be separated from it, without destroying its nature altogether. For certainly *power* is the greatest perfection of being, as the want of power is the greatest imperfection. And a being cannot be deprived of the perfection of its nature, without having its nature altogether destroyed. This active power could no more be separated from the soul, without an act of Omnipotence to destroy its nature, than solidity (or *inactivity*) could be separated from matter, without an act of Omnipotence to destroy the nature of matter. And indeed it is absolutely necessary, that as one species of substance, *matter*, is utterly inactive by its nature and constitution, so another species of it, *spirit*, should have activity and power by its nature and constitution. Vid. Baxter's Enquiry into the Nature of human Soul. V. 1. p. 553, &c.

If activity, then, is thus essential to the nature of the soul, thought and perception must be so too. For to be active without being percipient of the action, as the same writer observes, is to be active, not from an *internal principle*, or the power of action, but from *mechanical necessity*. To be active implies the *will to act* ; and there can be no *will*, but what is determined by a greater or less degree of thought, reason, reflection, and choice. And wherever there is sense of perception, says Mr. Locke, there some idea is actually produced, and present in the understanding. B. 2. c. 9. sect. 4.

The very lowest kind of life, says Baxter, seems to consist  
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that there must have existed in the soul a series of thought, reason, reflection, &c. previous to its entrance into this world; unless we can suppose its *generation in the womb* to be in reality its first formation; an idea in which is involved the grossest absurdity, not to give it a worse name; making the Creator, in fact, a coadjutor in the works of fornication, adultery, incest †.

§ 3. Canst thou then, whosoever thou art, to whom the *above objection* seems to be of any weight, tell me what passed in thy mind, when thou issuedst first from the hands of thy Creator, and wast made a living soul? Tell me, if thou canst, what

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in the perceptive capacity; so that we can never imagine this removed from a living being. And again, says he, it does not stand in need of the action of external matter upon it to become percipient. V. 1. p. 267.

† A reflection this, to which the reader will give, I hope, the due attention, and not forget that *this* is the inference which *unavoidably* follows from a supposed *daily* creation of souls. How much more *conscientious* to reason therefore, is it, to conclude, agreeably to the sentiments of the most rational philosophers, that *all* souls were created from the beginning of things, by one Almighty Fiat, and that some of them having sinned in their first state, (the probability, if not *actual* certainty of which, we hope we have already shewn from reason, and from scripture likewise) were detru'ded from their celestial abode, into an aerial one; from whence, after having acquired a vital congruity with matter duly prepared for the reception of such of the fallen powers as shall be deemed worthy to enter into *this* probationary scene of action, successively drop *of course* (or rather Providentia*et* five *Animæ Mundi Lege*) into a terrestrial habitation. By the above mentioned *aerial abode*, however, I do not mean, that *purer* region to which the soul will ascend, it properly *puri-fied* here, when separated from the body, but that *gross* circumambient atmosphere of the earth, where dwell the *chief* of the apostate powers; with whom a more *refined*, or rather less *corrupt* order of lapsed beings may as reasonably be supposed to cohabit, as good and bad *men* be intermixed with each other, and *both* with furious beasts, and other noxious animals, in this their *terrestrial habitation*.

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were at that period thy reasonings, thy reflections? What, I pray thee, were thy perceptions, what the state of thy thoughts, when God fashioned thee in the womb, and when thou laydest there for nine months\*? And afterwards, when thou first hangedst

\* Whether immediately upon conception (*a*), or not till the embryo of the future man is formed into a foetus, the soul drops into the womb, it is not necessary, or perhaps easy to determine, tho' the latter seems most probable; we may however reasonably conclude that, the necessary disposition of parts being made for its reception, the soul becomes, by a derived power from its Creator, a kind of *subordinate architect* of its own mansion, raising itself, by a constant extion of its plastic powers on the *increasing* matter (arising from a regular supply of food) from its *diminutive* form, when issuing from the womb, to the *determinate* bulk of man. Agreeably to which, says St. Cyprian. *Caro Spiritu*, (meaning by *Spiritu*, the soul most undoubtedly) *instructa nutritur, adolescit, astatatur, docet, operatur.* Rigalt. in *opusc. St. Cyprian.* And to the same effect, says Dr. More--In every particular world such as man is, says he, his own soul is the peculiar and most perfect architect, and being a *spirit*, and therefore contractable and dilatable, it begins within less compass at first in organizing the fitly-prepared matter, and so bears itself on the same tenor of work, till the body has attained its full growth, dilates itself in dilating the body, and possesses it through all the members thereof. *Vid. More, Immor. b. z. c. 10.*

A conjecture this, than which there cannot be one more rationally pleasing, as it serves to account so satisfactorily, not only for the gradual growth of the corporeal frame of man, but for the gradual improvement likewise of his intellectual powers and faculties. For till the soul can have worked the body up to its proper organization and conformity of parts (which it can only effect by degrees) by virtue of its plastic faculty; till, in short, the nerves, and those other more *immediate* instruments of sense, motion, and organization, the *animal*

(*a*) By conception, I mean the impregnation of the ovum (wherein is contained the first rudiments of the human body) by the semen virile; for a very rational satisfactory illustration of which point, I must refer the reader to Dr. Parsons's ingenious treatise on the analogy between the propagation of animals and vegetables.

hangedst on thy mother's breast, dost thou remember what gave thee thy pains, and thy sorrows,

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*animal spirits*, are rendered so complete as to be able to transmit the impression of sensible objects to the brain, wherein centers the perceptive faculty of the soul, there must of course be a debility of both the corporeal and intellectual operations; but neither philosophy nor common sense will allow us to conclude, that the soul is totally void of sense and reflection, when it enters into and begins its operations upon the corporeal frame, *because* it discovers not that sublimity or extensiveness of reasoning, to which a more complete organization of its material vehicle (or vivification, rather, of its organic powers) is requisite.

I doubt not, says Mr. Locke, but children, by the exercise of their senses about objects that affect them in the womb, receive some few ideas before they are *born*, as the unavoidable effects either of the bodies that environ them, or else of these wants or desires that affect them;—such as hunger, warmth, &c. B. 2. c. 9. sect. 5. And though the soul, says, a very ingenious modern French writer, astonished and surprised to find itself confined and imprisoned, may, during the first days of life, remain in a state of stupidity and dulness, it does not follow, that she is not properly awake till she begins to reason: on the contrary, she is quickly roused by the calls of necessity; the organs soon inform her that they stand in need of her orders, and the correspondence between body and soul is established by means of the reciprocal impressions they make on each other. From that instant the soul broods in silence over her faculties, which in due time she properly prepares and brings forth into action. By the help and ministry of the eye, the ear, the feeling, and the other senses, she assembles a set of lights and ideas which serve her as provisions for life; and as it is the *sentiment* that alone presides over and directs all these acquisitions, it necessarily follows, that it must have already made a very considerable progress, before *reason* has begun to exert herself, or even taken the first step. It gives me no small degree of pleasure, and even pride, to find my own sentiments, as above advanced, countenanced since so strongly by so extremely sensible and ingenious a writer, as is the abbot Batteau, from whom the above is taken. Vid. *His Principles of Literature*,—translated by Mr. Millar. But to return. The debility and habitude of the soul's intellectual powers during infancy (and something similar may perhaps be the case with it, when in

rows, and what drew from thee thy strong crying ?  
Has thy mind still a feeling of those pains, and  
those

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the womb) Dr. More ascribes, not irrationally I think, to the then state and condition of the animal spirits (*a*), which being, as he says, more torpid and watery in children and old men, must needs hinder her in such operations as require another constitution of spirits; though I will not profess myself absolutely, says he, confident, that the soul cannot act without all dependence on matter; but if it does not, which is most probable, it must needs follow, that its operations will keep the laws of the body it is united to; whence it is demonstrable, adds he, how necessary purity and temperance is to preserve and advance a man's parts. *Vid. p. 206.* The truth of this latter remark cannot but be obvious to any one, who considers how intimately the operations of the soul depend upon the temper and tenor of those *immediate* instruments of reason and reflection *here the animal spirits*. And how important the consideration is, not only with respect to mens parts, but to their *principles* also, will appear from the following reflections, which, though digressive not a little from the point immediately under consideration, will not, however, be altogether unacceptable, I hope, to the speculative reader.

Those animal spirits, then, above mentioned, are a secretion of the blood, perpetually arising from the heart, which the soul is necessitated, by her union with the body, to make use of in her intellectual as well as sensitive operations—I mean in the powers of thought, meditation, reflection, &c. Whatever, therefore, tends most to a fuller and more *pure* supply of the one, gives the soul of course a proportionably more enlarged and enlivened aptitude for the other. And from a peculiar happy temperature and tenor of the animal spirits, with which some are naturally furnished, it is, that they are possessed of proportionably quicker, livelier, and brighter parts, than others: the soul's intellectual operations being by that means more free and disincumbered, and better

(*a*) These though looked on by some as an imaginary substance only, are an actual fluid, discernable by the microscopic eye (perpetually emissive from and reverberative into its lodgment within the fourth ventricle of the brain, wherein also resides its chief directrix, the soul) by the instrumentality of which are performed all the operations of the soul, sensitive and intellectual, and are sufficient to answer *all* those purposes for which some, absurdly enough, suppose a *sensitive* soul is united to the *rational*,

those sorrows? Art thou even conscious, that thou hadst them? and yet that thou didst feel them at  
M 2 that

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ter adapted for clear, close, sagacious, and solid reasoning, or for the more copious and exalted efforts of *imagination*, which ever of these shall happen to be her *native* turn.

And as by means of a different temperature and tenor of the animal spirits, men are found to differ from one another, with respect to their intellectual *powers*, and *endowments*, so to the like cause are we to ascribe, generally speaking, their difference from each other in point of *temper, passions*, and intellectual *affections*. The more pure and tenuous the animal spirits are, the more *pure* and *pious*, for the most part, will be the latter—I mean pure and pious affections will then more easily take place—and not only this, but be more permanent active and vigorous at the same time; as the soul will then have a clearer and more striking conception of the beloved object, a more open and free passage for its devout aspirations, a greater scope for spiritual enlargements, and an eagerness therein, that will not easily keep clear of extravagance. Hence it is, that *real* piety so frequently terminates in *enthusiasm*; that abstemious regular course of life, which religionists oft prescribe to themselves, naturally creating such a temperature of the vital frame in general, and the animal spirits, of which we have been speaking, in particular, the soul in that case becomes, as it were, almost wholly intellectual, and in proportion to the *actual* purity and piety of its *affections*, more than *human*;—when not perverted, I mean, by false doctrines, into a glaring *misapprehension* of the divine attributes. When that is the case, which is too frequently the consequence of a zeal without knowledge, the soul, by means of the same kind of tenuity and pliability (if I may so speak) of the animal spirits, will be as naturally carried into an intense melancholly.

If then a due temperature and purity of the animal frame, is found necessary to enable the soul to exert her intellectual *powers* and *affections*, with an added freedom, independency, and vigour, what must then be the consequence of a reverse state? when the blood and spirits are defecated by fumes or foul secretions from a stomach, replete with gross, or high-seasoned food, and rich wines, &c. neither parts, purity, nor piety can take place; imagination cannot speed its course through so foul and corrupt an atmosphere; pure desires are overwhelmed by incentives to loose and unchaste gratifications; reason is dethroned, by the inroad of an army of fleshly lusts;

that time, the big dropping tear abundantly witnessed? Dost thou, again, remember by whom thou wert

lusts; and the whole man becomes at once totally carnal, sensual, devilish. How wisely, therefore, is fasting and abstinence usually directed to accompany acts of public *humiliation*? and with what propriety does the apostle caution us against making provision for the flesh, to fulfil the lusts thereof; which a man cannot do more fatally, than, when running into that, too common vice, *ebriety*. Those immediate instruments of thought, *reason*, and reflection, the animal spirits, being absorbed, as it were, in the fumes distilled from the intoxicating juice, the man falls a victim to every irregular, sensual and sinful appetite. A variety of follies, indiscretions, and even vile enormities, are the too frequent attendants. His eyes shall behold strange women, and his heart shall utter perverse things. Fornication, adultery, murder, are the result of this vice daily; and how frequently is that truly-valuable and endearing quality in man, friendship, swallowed up in it? A sudden dilatation of the heart ensues, that oft times betrays a man into a disclosure of secrets of the greatest consequence, perhaps, and reposed in him with the utmost confidence. Nor can he, in that situation, be even faithful to himself. In the sudden gusts of passion, too naturally issuing from a distempered brain, *flashed* enmities, and *lurking* malevolences, all the inward emotions of envy, hatred, malice, and a multitude of deep-laid devices, so industriously concealed before, break from him. And this serves to shew how much we are mistaken, in imagining, when a man's temper seems altered by the effects of the circulating glafs, that there is a *creation*, as if were, of some *new* passion, some new-formed distemper of the mind? No. The latent *workings* of a mischievous, malevolent, rancorous heart, assume a *confidence*, to which *reason*, when not absorbed by the fumes of liquor, was a sufficient check before; and the man unwittingly *shews* himself now, in his native, naked, worthlessness. Agreeably to which, says Plutarch, *το εν τη καρδιᾳ τε ιηφυτος επι της γλωσσης εστι μεθυοντος.* i. e.

The man *speaks*, when he is drunk, what he dares only think when he is sober.

And again, says the Epigram on Ebriety,

Αει Θηγιον ηθα Πελυκριτε κυν δε πεπωκως

Εξαπινης εγενε λυσσαμενες τι κακον.

Αει μοι δακεεις κακος εμμενει: Οινος ελεγχει

Τον τροπον, Ουκ εγενε νυν κακος αλλ, εφαινεις.

It was not the wine that *made* the bad man, but it was the bad man that *shewed* himself in the wine.

wert wrapped in swadling clothes, or by whom rocked from time to time in thy cradle? Who mixed for thee the milky pap, and supplied thee with thy daily sustenance? Or were not in reality these things so? Alas! They might, or they might not, for any proofs thou canst bring of either, from thine own present consciousness.

When the minister at the font sprinkled thee with the water of baptism, and thou wert engrafted into the body of Christ's church, when three or four around him gave security for thy *leading a godly and a Christian life*, and all joined in devout prayers to the almighty for the same, remembrest thou, I pray, aught of this?

§ 4. When thy maturer strength enabled thee to spring from the cradle, and from thy nurse's arms, and thou waddlest with eager pace from chair to chair, remembrest thou who was the sedulous attendant on thy feeble frame, and who kept from time to time thy feet from falling? And when thy tongue denied thee an utterance

Not that I would mean to appear so severe and dry a Cynic, with respect to this point, as if I had a mind to discountenance wholly the cheerful glass. Taken in moderation, it is not only salutary oft times to the body, but productive, at the same time, of a kind of invigorating, enlivening, dilatation and activity in the soul. The mischief of it lies in an excess; as says the Greek moralist,

Οἴνον τὸς πίνειν πεθλυν κακον. Ήν δὲ τις αὐτού

Πινη επισταμένως, ο κακος αλλ, αγαθος.

Οεογ: Σωματ. —Lin. 210, 211.

Wine circulating without bounds is bad,  
But makes man's heart, when drank with temp'rance, glad.

The author begs the reader's pardon for this long digression, and hopes he will frame the best excuse for it he can.

of

of what thou didst not more wish to speak, than those about thee to hear, what was the pleasing object of thy fancy *then* ?

When afterwards thy tongue was loosed, and thou delightedst thy fond parents with incessant prattle, doest thou remember the hundredth part of the pretty things thou saidst—being a *witty child*—with what mirth thou regaledst the admiring guest, and with what an heart-felt joy thy doating mother catched the whispered applause of thy growing genius ?

§ 5. Where, again, is thy *consciousness* of a long train of events, and a variety of detached circumstances in thy more ripened life, when memory got firm hold on thee ? Thy gibes too, thy gambols, thy songs, and thy flashes of merriment (besides thy ten thousand freaks, which died in thinking) how few of them are there, which have not passed off from thy remembrance like the dew of morn, or like “ the baseless fabric of a vision, “ leaving not a wreck behind.”

§ 6. If then it appears that the soul does exist in *some* periods of life, without retaining in other subsequent stages of her existence, a consciousness of such existence, why may it not in *others* ? In deliria,ebriety, sleep, &c. it apparently does. With respect to the two first, the fact is so notorious, that it would be an absurdity even to suppose it a matter of doubt with any one. And if in proof of the latter I again branch out into a long digressive note, I must again bespeak the reader’s candor \*.

§ 7. That

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\* It is altogether as intelligible, to say, that a body is extended without parts, says Mr. Locke, as that any thing thinks, without being conscious of it. Hum. Und. v. 1. p. 77.

That there must be a consciousness of what passes in a man’s

§ 7. That there are some stages of existence therefore, through which the soul does actually pass,

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man's mind during the *very time* of thinking, it may, perhaps, be granted; but that such a train of thinking must necessarily be followed by an *after-recollection* of the subject-matter of the thought, we have proofs to the contrary from men's dreams. For there are frequent instances of person's talking, and shewing other signs of thinking, in their sleep; of which, when awokened, they have remembered nothing. And, it is notorious, that many a dream is *awakened* in a man's mind, by the accidental occurrence of some similar or relative circumstances, without which, the man would not have *known* that he had dreamed that night at all. Mr. Locke, in short, either designedly quibbles, or mistakenly blunders here most egregiously, in not making the due distinction between *present consciousness* (i. e. a consciousness of what passes in the mind during the *time* of thinking) and an *after recollection* of a man's thoughts. And it gives me great concern, to see so great a man dealing out sophistry, instead of solid argument, so plentifully, in support of a favourite hypothesis; which he does most remarkably in his 12th, and some following sections of the chapter above quoted. In fact, I cannot help imagining, that the soul is, for the most part, equally employed in thought, sleeping as well as waking, with this difference only, that it is, and must be, in the former state, exercised in speculating *internal* objects only.—I mean images *sensitive*, or *intellectual*, internally impressed on the *sensorium before*—whereas, waking, it has the power of taking in other *external* objects also. All the avenues for a fresh supply of *external* objects being shut up in sleep, the mind can only employ itself in the contemplation of such as are within, with the several detached impresses conveyed to the brain, by the instrumentality of the outward organs of sense when awake. By which means the soul has such an *imaginary* sense of things, as must necessarily appear real, till shewn to be otherwise, by external demonstrations from the awakened organs of sense and reflection. Hence it is, that the *dead* are so frequently made to live again in the *imagination*, that *past* conversations become *present*, and that we are made to act, as it were, a redoubled and repeated life. Hence it is, that things improbable, and even things impossible, appear, in a manner, *real*—that yon cobler in his stall shall be a king in his bed, and the enamoured Damon in the *presence* of his lovely Philis, at an hundred miles distance from her. 'The dream-

pabs, without deriving to itself any reflex consciousness

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ing imagination, in short, makes reason to entertain the fond idea, of which the *awakened* mind only discovers the illusion. What the *line* and *rule* are to the mason, or other mechanic, the organic powers of the body are to the mind. The former give the workmen an *experimental* knowledge of what, *without* them, they would only have an *ideal* or *conjectural*, and that most frequently, and of consequence, an erroneous one. In like manner, the *experience* arising to the mind, from time to time, by the instrumentality of the *waking* organs of sense, is that *rule of right*, by which we are enabled to distinguish *real* existences from imaginary ones. It is not to be wondered, therefore, if, when the soul lies drowned, as it were, in the *deep* of sleep, that the various detached *ideas* of kings, coblers, friends, foes, sports, pastimes, frolics, follies, pains, pleasures, horses, towns, harbours, mountains, rivers, &c. &c. floating upon the surface of the imagination, separately attract, at times, the soul's attention. The *images* of things being *present* to the mind, the *man* himself seems, for the time, *present* too. The *perceptions* of the impressions made, when awake, on the *sensorium*, are as *real* as if the *objects* really existed; the soul takes them for *real*, it acts and behaves as if they were *real*. So that a man may be a *monarch* in his sleep, to all intents and purposes (*a*) *excepting* only that the *experience of sense*, when he is awake, convinces him that he is not—not *really*, though he was *ideally* so before. He then *sees* and *hears* that he is no *monarch*; the avenues to which sensible demonstrations were shut, or locked up, before, in sleep (*b*).

(*a*) *το γαρ ως υπαρχειν ειδεν οντερον.* Mosch.

(*b*) A very ingenious writer resolves the phenomenon of dreams into the agency of *separate spirits*; but in this, though in other respects a most engaging writer and solid reasoner, he is most egregiously mistaken. Vid. The Enquiry into the Nat. of the Human Soul.

That those various prophetic, &c, dreams among the people of old, and of whom scripture makes mention, were infused by the agency of *separate spirits*, and that somewhat of a similar nature, and from a similar cause, may have been not unfrequently experienced by numbers in life since, we have abundant reasons to conclude. But what I contend for is, that those incoherent, extravagant, &c, dreams, with which the mind is so often and usually busied in sleep, are not as I apprehend effected by the agency of *separate spirits* but created as above mentioned.

business of such prior existences, viz. from its *first* formation to its descent into the womb, and its exit therefrom, in its infant state *always*, and oft times in deliria, ebriety, sleep, experience proves incontestably ; and though the *non-consciousness* of transactions past, in a supposed prior state, cannot affect the credibility of the soul's having passed through such a state, without rendering equally disputable its *vital* existence in the womb, in deliria, ebriety, sleep, or the like ; yet to set the *insufficiency* of the objection to the doctrine of pre-existence, grounded on the want of *consciousness*, in a far stronger light still, the reader is requested to take into consideration a circumstance, hitherto scarce enough, if at all attended to, which is this, viz. supposing a *prior* existence ever so unquestionable, and even demonstrable, yet it is not in the nature of things *possible*, that there should be a recollection of things transacted in that state. In the first place—

§ 8. Unless the soul had brought with it upon *this* stage of action, the same kind of vehicle wherein it was enclosed in the *former*, how is it possible it should have any *re-conception* of those ideas of which *that* sort of body only was furnished with proper instruments for the formation and reception ? The soul in its former state was conversant, we may suppose, only with objects *immaterial* ; the present furnishes it with such as are *material* only, i. e. the latter are the only objects of which the soul's present vehicle can derive to the mind any positive distinct images and representations.

Is it wonderful then that the former should be defaced and dispossessed by the latter ? Or rather, does it seem possible, that objects *immaterial* should be let in upon, or any *former* images thereof be renewed, in the mind, through organs suited to the reception of *material* images only.

§ 9. The soul cannot now reflect upon, so as to form, I mean, ideas of any thing spiritual or immaterial, not even of its own nature and essence —and wherefore? Why, because it is itself of a substance immaterial; and the body, by the instrumentality of which the ideas of objects are reflected and refracted to the mind, is not adapted to reflect to its view an object so refined and imperceptible to present sense\*. Agreeably to

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\* In answer to which it will be urged, perhaps, that the *nature* of a *spirit*, or of objects immaterial, is not less *conceivable* or easy to be defined than the nature of any thing else. For as for the *very essence* or bare *substance* of any thing whatsoever, he is a very novice in speculation that does not acknowledge, *that utterly unknowable*; but as for the *essential* and inseparable properties, they are as intelligible and explicable in a spirit as in any other subject whatsoever. Vid. Dr. More's *Antidot.* b. 1. c. 4.

That the *nature* and bare *essence* of matter and spirit is alike *unknowable* and unexplicable I will not take upon me to deny; but, will it therefore follow, that the *existence* of each is equally *discernable* and *sensible*? Material objects act upon our senses, so as to become actually palpable. But can this be said of objects immaterial? Can the *existence* of things, not the objects of *sense*, which make not impressions on the mind, I mean, by the instrumentality of the organs of either hearing, seeing, the taste or the touch, &c. be said to be equally obvious, knowable and *discernable* as those which exist only in the *imagination*, i. e. of whose *existence* the *imagination* is confirmed *solely* by the deductions of reason and revelation? And yet, such is the case with pure *immateriality*, which is not capable of being manifested to any of our bodily senses; is of a *nature* similar to those existences alluded to in Scripture, which eye hath not seen, nor can see *here*; nor ear heard, nor which have entered into the heart of man to conceive, but are perceptible by the eye of the *understanding* only.

As for Dr. Berkley's hypothesis, upon which he attempts to reason men out of their *senses*, and to *disprove* the actual *existence* of what they hear, see, smell, taste, or feel, (Vid. Dr. Berkley's *Principles of Human Knowledge*) I cannot, I own, think it *material* enough to require any notice here, or even any where,

which,

which, says Mr. Wolaston,—the soul may contemplate the body which it inhabits, be conscious of its own acts, and reflect upon the ideas it finds; but of its own substance it can have no adequate notion, unless it could be, as it were, object and spectator. And again, says another writer\* : The subtle matter which goes out of the body with the soul, is indeed too fine to strike upon our grosser senses, but we may see it when God assists us in an extraordinary manner. By the *subtle matter* here mentioned, is meant, that inward vehicle in which Plato, Aristotle, Des-Cartes, and our great Dr. More, suppose the soul to act separately from that outward one, the body†, by the instrumentality of which it exerts its efformative or plastic powers, for such an organization of its outward vehicle, as shall be necessary for the discharge of its vital function in such vehicle, be it an ethereal, aerial, or a terrestrial one.

§ 10. Now agreeably to the opinion of the Platonists, and other philosophers, I suppose the soul to have passed through the two *former* of the above-mentioned vehicles, previous to its entrance into *this*‡: from whence another argument arises, which equally (or rather, more powerfully) demonstrates how impossible it is, that there should

\* Mr. Poiret, in Mr. Bayle's Life of Rorarius.

† Aristotle plainly affirms, that the soul partakes of a body distinct from this organized terrestrial body, consisting of a nature ethereal and lucid, and analogous to the element of the stars. *φυσις αναλογος ουσια τω των αστρων σοχειν.* Vid. M. Im. b. 2. c. 14. p. 118.

‡ Should the soul have been reduced to a state of *silence* and *inactivity*, “ before its turn came to revive in an earthly “ body,” as Dr. More, though with no degree of probability, I think, supposes. (Vid. Immor. b. 2. c. 14. p. 119.) such a supposition, should it be admitted for truth, will account for an *oblivion* of what happened to it in a *preceding* existence.

be a re-conception of things transacted in a prior state, was our existence therein ever so unquestionable.

§ 11. For, secondly, each *outward* vehicle of the soul, being the tablet whereon are impressed and treasured up the images of objects conveyed thither through the organs of *that* vehicle, and reflected to the soul from time to time, by the *instrumentality* of the *inward* vehicle above-mentioned, all *prior* images and impressions must, of course, be *dead* to the soul, when it changes that outward vehicle for another. And though it is, methinks, easy and reasonable to imagine, that the registry of facts contained in one vehicle, may be transmitted progressively and *upward*, to another, that the soul in each stage of its return thither, from whence it came, may, by means of that nearer approach to the source and center of perception, intuition and *reflection*, acquire a re-conceptive intimation of *many* transactions past, yet its descent *downwards* into this beymearing moisture of the first rudiments of life, as Dr. More expresses it, must, of course, lull it into an oblivion of whatever happened to it in its former abodes; nor will the *whole scene* of past transactions, in each successive stage hither, be exhibited, perhaps, till the <sup>last</sup> *day* wherein *the books shall be opened, and the dead judged, out of those things that are written in the book, according to their works.* Apoc. c. 20.

§ 12. This however is certain, that whatever were the objects (material or immaterial) with which we had been conversant in a prior state, yet the difference of organs, arising from different vehicles, must render it *impossible* for any thing here to recall to the mind images past; the present vehicle being, *toto cœlo*, so dissimilar from

from the former, and suited to the reception of *terrestrial* images only.

§ 13. You see, then, of what little avail the soul's *non-consciousness* of transactions past is, towards rendering incredible its supposed existence in a prior state; or rather, how impossible it is, supposing such an existence demonstrable, that there should be transmitted to the soul, in this its third vehicle, a consciousness of what passed in the first.

§ 14. OBJ. II. It will, however, in the next place, be urged, that if we are here under a judicial degradation for crimes committed above, are probationers for a recovery of the divine favour, forfeited by such trespasses, it is inconceivable how, without being conscious of either the guilt or chastisement therein implied, we can be brought to such a repentant state of mind, as must be necessary for the obtaining the wished-for reconciliation, with our offended God.

§ 15. In answer to this objection, I would, in the first place, ask, where lies the fault, if men are really so much in the dark, with respect to *these* points, as the objection supposes? Would they but give a fair, unprejudiced ear to the voice of reason, scripture, and the most learned, ingenious, and religious of almost every age, I do not see how it is possible they can be under any kind of doubt about either.

§ 16. I have already considered a pre-existence of human souls, not only as the belief of most of the learned, in all ages past, but as the very ground-work of the gospel dispensation.

The former has been sufficiently evinced in a foregoing chapter; nor could the latter be less obvious to the Christian world in general, would men be persuaded to throw aside their prejudices, give

give the scriptures a fair and rational *interpretation*, and aim to make Christianity coincide with the nature and attributes of God, its divine Author. Evidences, without number, of a depraved degenerate nature in man, his own condemning heart sets in continual array before him ; that this cannot be the work either of God or our primogenitor Adam, reason proves incontestibly ; that we are children of wrath from our birth, and under the power and dominion of Satan, in our *natural unregenerate state*, arising from a prior association with the apostate angels, and that to purify our corrupted nature, to expiate our original guilt, and to rescue us from the powers of darkness, is the very end and design of the gospel dispensation, we have full sufficient evidence, from reason, scripture, and the express fundamental articles of the Christian faith ; or, I know not, what is the true language of scripture, what ideas we are to affix to the terms *redemption*, *atonement*, &c\*. nor what we are to understand

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\* Dr. Taylor, indeed, observes as follows: " The scriptures of the New Testament, excepting Rom. xii. &c. and 1 Cor. xv. 21, 22. before explained, do always assign the *actual wickedness and corruption of mankind, wherewith they have corrupted themselves*, as a reason and ground (next to the grace of God) of Christ's coming into the world. When the apostle, Rom. i. 16, 17. is professedly demonstrating the excellency and necessity of gospel grace (which is the same thing as the redemption in Christ) for the salvation of the world, he proves it, not from the state of sin and misery, into which they were brought by Adam's fall, but from the sin and misery which they had brought upon themselves by their *own wicked departing from God* — ver. 21. Because, that when they knew God, they glorified him, not as God, but became vain in their imaginations, and their foolish hearts were darkened. And so on to the end of the chapter.

stand by St. Paul's being sent to open the eyes of the Gentiles; to turn them from darkness to light, and

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" And as the Gentiles, so likewise, the Jews had corrupted themselves and stood in need of gospel grace, and redemption, as well as other men, Chap. ii. iii. to ver. 19. where he concludes, he had, from notorious facts and scripture-proofs, stopped every mouth, both of Jew and Gentile, and brought in the *whole world guilty before God*, and insufficient for their own justification upon the deeds of mere law. And then goes on—but *now the righteousness of God*, or that method of salvation which the gracious law-giver hath provided, *is manifested to the world*, &c. for the benefit of all sorts of men (Ver 23. For all stand in need of it, all having sinned and come short of the glory of God, i. e. the obedience of God) that they may be justified freely by his grace, through the redemption which is in Christ, &c. You see the apostle grounds the grace of redemption upon the actual wickedness of mankind, and upon no other cause or reason. So Tit. iii. 3. For we ourselves also were sometimes foolish, &c. Ver. 4. But after that the kindness and love of God, our Saviour, towards man, appeared,—Ver. 5. According to his mercy he saved us, &c.—Ver. 6. Which he hath shed on us, &c. Ver. 7. That being justified by his grace we should be made heirs, &c. Gal. i. 4. He gave himself for us, that he might redeem us from this present evil world. i. e. from the lusts of the flesh. 1 Pet. i. 18. We are redeemed from a vain conversation. 1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil. In short (excepting the two places above excepted, which relate only to the reversing the sentence of common mortality) I know not of any place in scripture where redemption is not assigned on God's part, to his own free grace; and on man's part to the depravity and corruption of the world, wherewith they have depraved themselves. And I verily believe it is not in the power of any man to bring any text to the contrary. Vid. Dr. Taylor on Original Sin, Part 3. p. 290".

The design of our Saviour's coming into the world, therefore, according to Dr. Taylor's opinion, was not to redeem mankind from the guilt and punishment of any corruption of nature, inherent or derived, but to atone for their actual *personal trespasses*, or (as he expresses it) *their own wicked depart-*

and from the power of Satan unto God. And that the state of the Gentile world is to be considered as

*ing from God*—both Jew and Gentile *had corrupted themselves*; and stood equally in need of gospel grace and redemption, all having sinned and come short of the glory of God. But how sinned? By any derived, imputed guilt from Adam? No, says Dr. Taylor; and with great truth, I believe. But they sinned, says he, by *their* wicked departing from God; by *their own* actual, *personal* wickedness; and on *this*, and no *other* cause or reason whatsoever, is grounded the grace of redemption. But this wicked departing from God, this *personal* wickedness, &c. whence proceed that? What could urge creatures, living under so strong a sense of the nature and attributes of the divine Being, and of their manifold obligations to him, to re-quite his inexhausted goodness with such repeated acts of impiety, ingratitude, and vile enormities? What, but a *heart* elaps'd from original righteousness, estranged from God and goodness, and devoted wholly to the service of the prince of darkness? A release, therefore, from the original *guilt*, deserved punishment, and growing *power* of this malady (and not as Dr. Taylor supposes from the several species of vice which could not *but* flow therefrom) is the whole and sole object of the redemption by Jesus Christ. This is plainly intimated, by the apostle to the Romans, c. v. and x. *For when we were enemies, we were reconciled to God by the death of his Son.*—When we were enemies—i. e. when we were in a state of *enmity* with God, *children of wrath*, (as we all were by *nature*, on account of that slate of sin and iniquity in which we were born, and those corruptions of nature which attended us from the womb) we were reconciled to God, were rescued from the power and punishment of those corruptions, &c. by the death of Christ. And the sinners to which the apostle here alludes, as reconciled to God, and of course cleansed from their sins, are not to be considered as sinners, made such by *personal* trespasses *here*, but by that *original* debasement of nature, in which they were conceived. For, in the first sense, even the regenerate and converted, were represented as sinners still. *If we say we have no sin*, says St. John, *we deceive ourselves, and the truth is not in us.* 1 John i. 8. But sins, considered in the other sense, the sins which were the immediate objects of redemption, they are forgiven us; are, as the apostle speaks, nailed to the cross. *The body of sin is destroyed.*

§ 111

as the natural state of men, seems evident from the following passage, of St. Paul to the Ephesians. *And you bath been quickened, who were dead in trespasses and sins. Wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.* Intimating, that the apostle and his Christian converts were, before their conversion, upon the same footing entirely with the Gentile world, walked as they did, according to

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*shall not now have dominion over us. For we are not under the law, but under grace.*

But, says Dr. Taylor, “ the redeemer himself frequently speaks of various parts of his own great work ; such as, enlivening the world, converting sinners, raising the dead, &c. but of redeeming it from the sinfulness and corruption of nature derived from Adam, he saith not one word in all the four gospels.”

I must, however, beg leave here to observe, that our Saviour’s silence, with respect to this or any other supposed scripture-doctrine, is not to be considered absolutely as a kind of impeachment of its credibility and importance ; it being evident, that the mystery of godliness was not wholly revealed, but in part (and on purpose) concealed by our Saviour, from even his own disciples. I have many things (says our Saviour, to his disciples, just before his departure from them) *I have many things to say unto you, but ye cannot bear them now :* But the time cometh (says he afterward) that I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father, viz. by the Spirit of truth, which he promised to send unto them, and which was gradually to unfold to the world the great mystery of the redemption by Christ ; a great part of which remains to this day, if not totally, concealed, at the best but obscurely revealed, which is notoriously the case with respect to St. John’s Revelation, that is undoubtedly a repository of important truths as yet unrevealed, so far I mean as not to be universally if at all understood.

the course of this world, and of him who is the head of that aerial kingdom, and of the spirit which now works in the children of disobedience; (Vid. Estium in Loc.) that they were led astray, not by the impetuosity of their *carnal* dispositions only, but by the depravity ~~two~~ *diabolos* of their mental *affections*, their *minds* also; and were therefore, on that account, and by *nature*, the *children of wrath*, like as others\*.

§ 16. And, that the church of England considers now the natural *unregenerated* state of man entirely in the same light, we have ample evidence, not only from her articles and homilies but from the introduction to the form of infant baptism, and in her church catechism. For, what is the priest's declaration in the introduction to the form of baptism? Is it not, dearly beloved, forasmuch as all men are *conceived* and *born in sin*, and that our Saviour Christ faith, none can enter into the kingdom of heaven except he be *regenerate*, and born a-new, of water and the Holy Ghost? And does he not beseech the congregation to call upon God, to grant to *that* child, to be baptized, that thing which by *nature* he cannot have? And is not his first prayer to God, for

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\* Dr. Taylor, however says, p. 110, 111, &c. "Far was it from the apostle's thoughts, to suggest any thing tending to depreciate our nature. His true intent was, to convince the Ephesians they were *children of wrath* through the trespasses and sins in which they had *walked*. For he is not speaking of their nature, or the constitution of their souls and bodies, as they came into the world; but, evidently, of the vicious course of life they had led among the Gentiles." But to shew how fallacious the declaration is, I would ask *what* and from *whence* were those *principles* which *led* to that vicious course of life. Were they not bad? And could they proceed from any thing less than an *inherent depravity* of nature?

his infinite mercies, that he would mercifully look upon that child; that he would wash him and sanctify him with the Holy Ghost, that he might be delivered from his wrath (even before he could speak, or discern good or evil) and received into the ark of Christ's church? And upon what else, but a presumption of the efficacy of baptism to restore the *infant* from the punishment of original sin, does the priest ground his assurance, and give the same hope to the sponsors, that God will receive that *present* infant, that he will embrace him with the *arms of his mercy*, will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom? And what answer does our church catechism give to the question—What is the inward and spiritual grace? Is it not—A death unto sin, and a new birth unto righteousness, for being *by nature born in sin and children of wrath*, we are hereby made the CHILDREN OF GRACE?

§ 17. That our church cannot reasonably be understood to resolve this inherent delinquency in our nature to an *imputed guilt* from Adam, I have already shewn in my comment on her ninth article. And have proved from scripture and the nature and tenor of the gospel dispensation, that men are from their birth, and in their *natural unregenerate* state, children of wrath, and under the power and dominion of Satan; and if, from what has already been said upon this point, this complex calamity in man should appear to be the result of a prior association with the apostate powers, shall the want of a *consciousness* of the several *circumstances* of the supposed *lapse*, which, in the nature of things is

not, as I have shewn above *possible*, be deemed a sufficient warrant for the *disbelief* of the hypothesis, in opposition to scripture, reason, and the opinion of the most rational and approved writers, Heathen, Jewish, and Christian philosophers, &c?

§ 18. And reader, as I doubt not of your having discernment enough to conceive rightly the force of an argument, let me ask you this question. Have any of us, any *other consciousness* of our being the *offspring of heaven*, and candidates for a future immortality, than what arises from the same kind of information? — Is, in short, any *stronger* evidence appealed to, or even required, in proof of a God, the immortality of the soul, or of a future state of rewards and punishments? And if that original guilt charged upon us in scripture, is, in reality derived from our *first parents*, how comes it to pass, that there are millions in the world, who, so far from having a *consciousness* of such *supposed* truth in their minds, treat, on the contrary, with the utmost derision and detestation, the *extraordinary* doctrine?

§ 19. And then, *secondly*; that a *consciousness* of past transactions is not essentially necessary for the reformation of a being degraded for such transactions, as the above objection supposes, the case of Nebuchadnezzar (not to mention any other argument at present) clearly evinces. What *consciousness* had he of that wretched condition to which he was reduced, or the crimes from which it resulted, when, as scripture informs us, he *was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws?* At the end of the days, indeed when his

seven years degradation was at an end, he lifted up his eyes unto heaven, and his understanding returned unto him, and he blessed the most High, and praised and honoured Him that liveth for ever.

§ 20. Now, whether there was, or was not, an actual transformation of the monarch into the form of a beast, it is not essential to the point in question to determine; it being sufficient to observe, that his *heart*, or the state of his *mind*, was *changed* from *man's heart*, and a *beast's heart* was given him\*; and without any apparent *consciousness* of

\* This *transfiguration* of Nebuchadnazar, for *former crimes*, seems intended to shadow out to us the nature and circumstances of the brute creation?

That brutes are endowed with some degree of reason and reflection, and a sensibility of pain, as well as pleasure, there is no kind of doubt with men of reason and reflection. Nor is it less evident and unquestionable that the latter, viz., Pain, is frequently more than overbalanced by the former. To mention only that excellent and most serviceable animal, the horse: What exquisite, what affecting tortures do many of these animals endure (though some few of them, perhaps, meet with a more friendly fate) from some merciless, callous-hearted monster of a master! How frequently, to the pangs of hunger and a distempered body, are added the most cutting stripes and scourges, most liberally, and oftentimes wantonly, dealt out by an inhuman driver, or some human brute, a rider! And all this, perhaps, for not effecting impossibilities!

But wherefore all this wretchedness? Wherefore all these agonizing pains and miseries heaped on an helpless offspring of divine providence? Are they not flesh and blood? Do they not, as well as we, know what sorrow means? Were they brought into a sensible existence for nothing but the service, or rather to gratify the pride, the wantonness, the cruelty of man? Shall one being be created, even under the bare possibility of being made miserable, solely for the use or pleasure

of either his degradation, or the guilt for which it was the destined punishment, a proper remorse for his former pride, vanity, and self-suffici-

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pleasure of another? Lord, what is man? or, rather, what are not brutes? Are *they* not, let me ask, souls, labouring under a severer stroke of justice, than is the lot of man, from having contracted an heavier load of pre-existent guilt? What can be more probable? what more adequate to our idea of infinite rectitude? If it should be urged, that the assigning souls to one part of the brute creation, will reduce us to the necessity of supposing the *like* to actuate the most minute species of vital nature also; I would wish the speculative and philosophic part of mankind, to consider that there is discernable, by the microscopic eye, as exquisitely just and due proportioned disposition of organs, fibres, &c. (the more amazing, in proportion as they are more minute) in the one as in the other.—That, again the soul has the power of self-contraction to an infinitesimal degree, as well as that of self dilatation—that, supposing, in the next place, every organized body, as well in the brute creation, as in the rational, to be an allotted *temporary* prison for a *predelinquent* soul (an hypothesis, than which, there cannot, I think be one more rational) it is easy to conceive how, and why, *some* may be made prisoners here more at large, as we say, and entrusted with privileges and faculties more numerous, extensive, and exalted than others: and that, lastly, it is impossible to say into how many different kinds of vehicles a soul may transmigrate, 'ere its *plastic* faculty be refined enough to inform one wherein to perform the functions of an intelligent and rational life (a).

(a) But St. Cyprian's observation upon the point is methinks no bad one.

Should I deny, says he, that flies, beetles, wood-lice, glow-worms, mites, moths, are the work of the Almighty, it will not necessarily be required of me to say who made them, who appointed them. I may without offence, surely, say that I know not from whence they came.

Si negemus muscas, scarabæos, & cimices, nitedulas, curculiones, et tineas omnipotentis esse opus regis, non sequitur

sufficiency, was the happy consequence: There is, however, no reason to doubt but that *a retrospective scene* of past transactions, will hereafter, in consequence of a pre-concerted plan, worthy a God of infinite wisdom and justice, be laid open to all those who have travelled through this vale of misery, *irreminiscent* of the country from which they *came*, which will be productive of every desirable advantage.

§ 21. OBJEC. III. But still say you, when I pass through the streets of this great metropolis, or travel into different countries, what multitudes of the human race appear with a complacency of countenance which so far from testifying any inward consciousness of a *prior* guilt, forbids our entertaining the least suspicion of their being chargeable with any thing of that kind! And, should it be told them, that they had not only lived in a prior state, but were detruded into this lower world, as a kind of disinherited offspring of heaven, and adherents to the prince of darkness; how few are there who would not fire with indignation at the horrid report? When, again, we view the anointed of heaven, kings of the earth, and all others who bear rule in the several parts of the world; persons consecrated to religious purposes, powers and preheminences, prelates and their subordinate dignitaries in the church, the venerable ministers of justice, and men of *eminence* in every order and profession—shall these, say you, be looked upon as beings sunk down by the

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tur postulandum a nobis est ut quis ea fecerit institueritque dicamus. Possimus nulla cum reprehensione nescire quis et *illis* originem dederit. St. Cyp. Adv. Gent. I. 2. p. 34.

weight

weight of a *pre-existent* guilt? Is this, in any degree, credible? What! shall we dare to view *majesty* itself in so unfavourable, so uncomfortable a light? And are all—even all—princes, prelates, peasants, pedlars, in the eye of the Deity, on one and the same ignominious level?

§ 22. In answer to these queries I must, in the first place, observe, that the *marvellousness* of a doctrine is not, of *itself*, a sufficient foundation for a disbelief of it, it being no uncommon thing for errors to be admitted for truths, *only* because they are *popular*, or *established* errors, which the many successive deviations from *old* received *systems*, ecclesiastical or civil, speculative or philosophic, abundantly evince; and that therefore *novelty* is as likely to have truth on its side as *antiquity*\*.

§ 23. I must, in the second place, desire the reader to give due attention to what has been already observed; that, even supposing our descent hither to be the result of a *pre-existent* guilt; it does not therefore, follow, either that all of us are criminal in the same respect, nor even any of us upon a footing with the apostate angels, or in an equal degree objects of the divine displeasure. But, that scripture in express terms fixes upon *all*, *majesty* itself not excepted, an original, inherent guilt and depravity of nature, the reader will not, I apprehend, dispute; and as the honour and equity of God, and the credit, dignity, and authority of our religion, require this question fairly to be discussed, viz. whether scripture ascribes that original guilt, &c. to the *imputed* tress-

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\* Error is old, says a Greek Father, therefore truth seemeth new—*παλαιά δι η πλανη, κανος δε αληθεια.* Clem. προτερη. P. m. 4.

passes of our first parents, or to a personal pre-existent default in ourselves, let reason, the grand criterion of truth, and the only infallible interpreter of scripture-doctrines, determine the point, and my hypothesis will not appear, perhaps, more marvellous than manly, rational, and, I had almost said, unquestionable.

§ 24. And then, thirdly, though the high honours, pre-eminent and powers, to which many by birth, others by a series of fortunate events, arrive, may, from a superficial view of things induce us to consider the glittering proprietors thereof, rather as peculiar *favourites* of heaven, than *lapsed* apostates from his power and authority; yet how very ill grounded such a conclusion very often is, experience too frequently proves. Many of the *fancied blessings* of life are oft-times given in the Deity's wrath, and, in order to shew how equally contemptible, in his sight, are both the receiver and the gift. Nor could providence more effectually convince the world what a share of pride, vanity, cruelty, want of feeling for the distresses of others, &c. lodged in the heart of some, than by heaping on them riches, or investing them with power and authority! In many others, indeed, we cannot help considering them as tokens of the divine favour, and rewards of a prior comparative degree of merit. And though *royalty*, in particular, wears too frequently the image of the *ruler of this world*, the prince of the powers of *darkness*, yet sometimes (as it does now in an *unusual* degree on the inhabitants of *this isle*) it shines with the ineffable glories of piety, purity and steady patriotism. Majesty, so arrayed, bespeaks an original superior to the common race of *lapsed* beings, and almost tempts

the inferior class of mortals to say, of personages so dignified, “ The Gods are come down to us, in the likeness of men.” And when riches and honours are bestowed on others, whose delight it is to employ them to the comfort and happiness of their fellow creatures, there is no doubt but that providence *singled* them out as persons most *worthy* to be entrusted with the happy *opportunity* of doing good.

OBJEC. IV. It may still be urged, that this world is so far from being a state of punishment and exclusion from happiness, which the doctrine of a lapse of human souls in a pre-existent state supposes, that, upon the whole, it is productive of public and private happiness in great abundance.

With respect to the first, viz. *public* happiness, and to that *Canaan* of happiness, which *Britons* enjoy, compared with others, it may, perhaps, be deemed (and I wish we were sufficiently sensible of the difference) what the objection supposes. Heaven be praised, we have none of the miseries under which other nations are oftentimes labouring ! Ours is not now the horrid seat of war ; nor are plagues pestilences, fiery irruptions, and devouring earthquakes, the desolating horrors of this our Sion ; nor are galling oppressions of tyrants, nor rude and savage barbarities, common amongst us : but, are not these the miseries, under which groan more or less, a great, I might say the far greatest part of the Globe.

§ 25. Carry we, then, ourselves into a view of detached pictures of the world, and what are the most exalted gratifications here, when contrasted with that portion of bliss which we have forfeited, and to which we can be restored by Christianity only. Are they more than so many play-things in the hands of children, far short of manly enjoyments,

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and of a rational and ample fruition? And if to these we add, the incidental misfortunes, disquietudes, and deep calamities of life, can we be said to enjoy a—life of happiness? Is it not at best a life of dissatisfaction?

§ 26. I am apt to think, says Mr. Woollaston, with respect to private felicity, that, even among those whose state is beheld with envy, there are *many* who, if at the end of their course they were put to their option, whether, without any respect to a future state, they would repeat all the pleasures they have had in life, upon condition, to go over again also all the disappointments, the same vexations and unkind treatment from the world, the same secret pangs and tedious hours, the same labours of the body and mind, the same pains and sicknesses, would be far from accepting them at that price. But here the case, as I have put it, only respects them who may be reckoned among the more *fortunate passengers*; and for one that makes his *voyage* so well, thousands are lost in tempests and lost

How many never attain any comfortable settlement in the world? How many fail, after they have attained it, by various misfortunes? What melancholy, what distractions are caused in families, by inhuman or vicious husbands; false or peevish wives; refractory or unhappy children; and if they are otherwise, if they are good, what sorrow for the loss of them? How many are forced by necessity upon drudging and very shocking employments, for a poor livelihood? How many subsist upon begging, borrowing, and other shifts, nor can do otherwise? How many meet with sad accidents, or fall into deplorable diseases? are not all companies, and the very streets filled with complaints and grievances,

vances; and doleful stories? I verily believe, that a great part of mankind may ascribe their deaths to want and dejection. Woollaston Rel. Nat. p. 207.

§ 27. But allowing, what can by no means be denied, that there are many in life who experience a continued series of real comforts, real enjoyments, yet the question is, with what view they are vouchsafed by the disposer of all things, and on what account? It is certain that a superiority of possessions, titles and power, do not happen by meer chance, and with no particular view in deity respecting those to whom they are allotted. A *paradise* was prepared for Adam, for one to whom the deity *knew* it would be an *undeserved* blessing. And temporal blessings were perpetually pouring down on the *peculiar* people of God, a people *peculiar* only for their *ingratitude*. From whence we may conclude that the many advantages in life, are in general no more than designed trials of a man's behaviour in the possession of them; the particulars of whose conduct are repos'd, unknown to the possessor, in the breast of God, to be produced against him in the last great day of accounts, when it will appear that it had been infinitely more to his *real* advantage never to have been possessed of them, than to have made (as he will then see though too late) that he has made so unworthy an use of them. Consider this for your own sakes, all ye *great* ones; and learn from hence ye *little* ones how to estimate aright your despiled  *littleness*.

§ 28. OBJEC. V. It may be urged, if the soul did actually exist in a prior state, it is very extraordinary, that that pre-existence should not have been intimated to us in the *mosaic history* of

of the creation ; whereas that evidently supposes the *soul* of man, as well as his *body*, to have been then *first* formed by the Creator.

That the Mosaic creation was not the original creation, I have endeavoured to prove already, and that the *design* of the Mosaic history accounts for its silence with respect to a lapse of human souls in a pre-existent state, the reader will see from what follows.

It is certain says St. *Basil*, that Moses did not design to write of the creation of *all things*, but only of things *visible* and *corporeal*.

He is wholly silent with respect to the creation of human souls, whence the divines of the Christian church are, as says Brocklesby (p. 502.) extremely at a loss, *de origine animæ*, not knowing which of the three opinions to prefer, that of the pre-existence of souls, or that of their creation, and infusion by the immediate hand of God, in successive generations ; or that which derives them from propagation. Which total silence, touching the origin of souls, is a plain indication, that the creation of them was no part of the Mosaic creation.

§ 29. And, it is evident that the Mosaic history of the creation is, in the whole of it, nothing else but an history of the production of a world of terrestrial animals, and of God's making provision for them as such ; and reaches to nothing higher, than the making such a terrestrial animal as man, not ascending to the creation of his intellectual soul. It ascends not to the creation of any living creature higher than terrestrial animals, says not a word of the creation of angels ; and, as a Jewish writer observes, in the history of the creation, only *visibles*, *que visu-*

*per-*

*Redundant not known to be with*  
*like the command of the*

*percipiunter*, are treated of; such as heaven, the earth, moon and stars, plants, animals, and such like; not such things as, being immaterial, are discernable only by the mind. Menass. Ben. Isr. Qu. in Gen. p. 21. Nor is the silence of Moses, with respect to the pre-existence of souls, at all to be wondered at, when we consider how many truths of the utmost importance are left totally unnoticed by him. He says nothing of the knowledge of God, nothing of his essence and attributes, nothing of his divine nature and sovereignty, nothing of his rights, dues, and prerogatives, nothing of true worship and service, nor even any thing of the service of sacrifice. And though man is essentially, more or less, a religious animal, is necessarily under the law of religion, and has the law of nature written, as is supposed, on his heart, yet even of the law of nature, and the multifarious branches of it, there is no mention at all in the Mosaic history, no moral philosophy, no divine morality, nor any of the great rules and precepts of sobriety, righteouiness, and godlinefs. And so, though man is allowed to be possessed of an heaven-born soul, yet there is as little notice taken in the Mosaic creation, of the heaven-born soul of man, as there is of the creation and fall of angels, and that is none at all; nothing of the erigin and immortality of the soul, nothing relative to its present and future felicity, nothing of the end and busines, the holiness, and true happiness of man; nothing of salvation and the way to it; nothing of another world, nothing of either heaven or hell; or of spirituals and eternals. The Mosaic history, therefore, being nothing else, as to the letter of it, but an history of what belongs to God's creating terrestrial animals,

mals, as such, and making for them a suitable provision, it is no reasonable objection to the belief of the soul's prior existence, that no mention of it is made in the Mosaic history of the creation\*.

§ 30. Ob. VI. Admiting for argument sake that the entire silence in the *pentateuch* concerning a *Lapse of souls in a pre-existent state* is sufficiently accounted for above, yet how strange is it that no actual *declaration* of it should have been made by *Christ*, and that his *disciples* should have been totally ignorant of any such event?

To this objection be pleased to accept of the following reply.

Whoever will seriously consider, says Dr. Butler, that part of the Christian scheme which is revealed in scripture, will find so much unrevealed, as will convince him, that to all the purposes of objecting and judging, we know as little of it as of the constitution of nature. Butler's *Analogy* p. 275.

§ 31. This is not at all to be wondered at when we take into our consideration a circumstance, to which there seems not to have been given, as yet, the due attention, viz. that added to the want of those informations, which were purposely suppressed by our Saviour, as above-intimated, we find even the apostle St. Paul, who was *separated unto the gospel of Christ*, acting no less upon the reserve throughout the whole course of his ministry; either *partially* relating, or purposely enveloping in mystic types and allusions, many things relative to the gospel dispensation. An observation, the truth of which is confirmed by his own express declaration. For though he disclosed, from time to time, the *arcana* of the gospel *œconomy* to a select deserving few—to *them who were perfect*, as he says, yet in general he spake the

*confidem*

\* Vid. Brecklesby, p. 512

wisdom of God in a mystery. *We speak wisdom*, says he, *among them who are perfect*; yet, *not the wisdom of this world, nor of the princes of this world, that came to nought*.

But we speak (to the bulk of his hearers he means) *the wisdom of God in a mystery*.

§ 32. He had before observed, to the Corinthians, that disdaining altogether the glittering pomp of eloquence, or a vain ostentatious shew of human wisdom, he had, with the utmost plainness and simplicity of speech, declared to them the *testimony of God*; solicitous only to inculcate for the present, and as a foundation for their further progress in the knowledge of Christianity, the belief of *Jesus Christ and him crucified*. Some of the more remote, recondite truths, contained in that belief (though not all of them, for a reason which will hereafter occur) he reserved for the information of *the perfect*—for the sincere, humble, rightly disposed convert\*.

Whence it follows, that the apostle's *full and thorough insight* into the nature, tenor, and several circumstances of the gospel dispensation, is not easily, if at all, to be collected from what is transmitted to us in his epistles; in which, as St. Peter says, there are some things *hard to be understood*.

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\* Credendum *omnibus* proponitur Christum mortuum esse ut nos e Potestate diaboli eriperet. *Per se* autem dicitur quo Jure totum humanum genus in Diaboli Potestatem fuerit redactum: ac rursus quo Jure & *Æquitate* per Christi Mortem fuerit inde erexit. And again, as a comment on *We speak the wisdom of God in a mystery*, it is added.—*Sapientiam Dei quæ abscondita est, id est Concilia divinæ sapientiæ, quæ Deus esse voluit abscondita & ante Filii sui Passionem paucissimis revelata, loquimur & docemus non propalam & postim apud omnes* (quia non omnes ea cariunt) *sed in Mysterio & apud pauciores*. Vid. *Ellium in Loco*.

*Account, says he, that the long suffering of our Lord is salvation; even as our brother Paul also, according to the wisdom given unto him, hath written unto you.*

*As also, in all his epistles speaking in them of these things in which are some things hard to be understood, 2 Pet. iii. 15, 16.*

§ 33. That the epistle, to which the words *εγράψαν  
μεν γραπτόν εστιν* written unto you, particularly refers, is that of St. Paul to the Hebrews\*; and not, as is usually judged, to the 2d chapter of his epistle to the Romans, the learned Estius has, I think, proved beyond dispute. Nor is it less evident that St. Peter alludes not to this or that *particular passage*, in that epistle to the Hebrews, but to the whole thread of reasoning (the major part of it however) therein contained; and further, that the obscurity which he ascribes to that epistle in particular, he supposes to be applicable likewise to all his epistles in general.

*As also in all his epistles speaking in them of those things, &c. in which εν αστιν (not εν ασις as some copies erroneously have it) in which epistles are some things hard to be understood.*

From which passage the same judicious commentator draws the following inference. It is abundantly evident, says he, that St. Peter affirms, that there are in St. Paul's epistles, things hard to be understood; and at the same time that it is a common thing for the other scriptures, as well as St. Paul's epistles, to be misinterpreted and perverted by the unlearned†.

\* And principally to the eleventh chapter of that epistle, according to Dr. Hammond.

† Apertissimum est hoc Petri Testimonium in iis quæ scriptis Paulus esse quædam intellectu difficultia; simul indicans et cæteris Scripturis id esse commune quod et eas sicut Pauli Scripta depravent Homines indepi. Vid Estium in Loco.

§ 34. The reader is not, however, to infer from hence, that in the *Δευτέρα* ascribed to St. Paul's epistles—the *things hard to be understood*, the necessary indispensable credenda of a Christian, truths, the belief of which is essential to salvation, are included, the contrary being abundantly evident. A lively *operative* faith in Christ, as the Redeemer of mankind, which is the very basis, nay, and even the sum and substance of Christianity is not only the plain, *obvious* object of the apostle's ministry, but a constant topic of exhortation throughout his whole epistles. A faith, which (actuated and enlivened, I say, by a correspondent purity of life) has given, I doubt not, all who have lived and died therein, an unquestioned passport to the regions of bliss; incapable as they were of fathoming *the depth of the riches of the wisdom and goodness of God*, displayed in the great work of man's redemption, of framing to themselves any idea of an atonement *due* to a pre-existent state of guilt, or of conceiving that a blessing, greater or more extensive, was accomplished by Christ's mediation, intercession, &c\*. than a deliverance from the evils consequent on Adam's trespass. These are points to which the apostle, I own, does but either distantly allude or mysteriously inculcate; concluding as we may suppose, that, in after times, the SPIRIT OF TRUTH would, by due degrees, lead mankind into a discovery of those and many other important truths, respecting the

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\* That the *death* of Christ was made a *condition* of our redemption, or that *it* was any thing more than a *contingent consequence* of his ministry (and as such *foreseen, prophesied, and prefigured* of old, and alluded to in the Mosaic rites and sacrifices, &c.) it is neither easy of belief, nor capable, I think, of scripture proof—But as to this let every one judge for himself,   
 medita-

mediatorial œconomy, which neither the world was then *capable* of receiving, or he himself *at liberty* openly to disclose. That they are, however, the less credible from the want of an express, positive declaration from the apostle, we should not hastily conclude, when we consider (and I hope the consideration will have its due weight) that the apostle was, by virtue of that extraordinary vision vouchsafed to him—2 Cor. xii.—undoubtedly possessed of a fuller and more intimate knowledge of the mysteries of the gospel dispensation, than he was permitted to *make known*. And that the discoveries then made, were of such a nature, as greatly exalted the dignity of the Christian œconomy, is evident, from the excess of vanity, to which the communication of them had well-nigh drove the apostle, and on account of which the messenger of Satan was sent to buffet him.

That those discoveries *did* relate to a pre-existent guilt, and a redemption from it, by the death of Christ, there is indeed no actual proof from scripture. But whether *our* ideas of the mediatorial dispensation are not transcendantly *exalted* by viewing it through the medium of a supposed personal pre-existent guilt and apostacy, instead of a derived *Adamic* trespass and defilement, let the judicious, serious, and impartial reader determine.

§ 35. But as a farther, more direct, and full answer to the above objection, I will give the reader another extract from that valuable tract, the new Practice of Piety.

I am not startled, says he, that I find not Christ nor any of his apostles asserting, or so much as mentioning any such doctrine (the doctrine of pre-existence.) St. John's hyperbole in the last verse of his gospel, satisfies me, that I

must not expect to find all that our Saviour did and said, registered by the evangelists: And St. Paul's frequent exhortation, to hold fast the tradition that he had imparted to them, whether by word or epistle, convinces me, that it is not unreasonable to conclude that he delivered many doctrines in his sermons, which he had no occasion to mention in his letters to the church, among which this might be one. However it is a sufficient warrant to my belief, that I nowhere in all the scriptures can find this doctrine reprehended; which had it been an error, could not have escaped the censure of Christ and his apostles, it being the universal tenet of all sorts of Jews except the saduces. When I consider that Origen and Ammonius taught it in the schools of Alexandria (Plotinus himself learning it from the latter,) and that all the primitive fathers, who were Platonists, asserted it not only as a philosophical, but also as a divine truth; I look upon it as an effect of Gothic barbarity and ignorance, which afterwards overspread all *Christendom*, that neither this, nor hardly any other point of Platonism were countenanced in the Christian schools.

## C H A P. XII.

## An APPLICATION of the Whole.

Ap. I. § 1. **F**ROM the view which we have taken of a supposed lapse of human souls in a pre-existent state, there opens to the intellectual eye an entire consistency in that grand landscape of nature, man's terrestrial abode; and the whole course of divine providence towards him, from the creation of the world, to its present state.

It enables us in the first place, to see in what manner, and with what advantageous views respecting man, *natural* and *moral* evil were introduced into the world.

§ 2. Upon an exalted scheme of compassion for undone creatures, to introduce into a state of trial, and probation, a select number of the lapsed race, snatched, as it were, from the jaws of the great dragon, and to enable them to recover, if they pleased, their forfeited happiness, was Adam sent into the world in the manner and form described by the sacred historian. And, though created after God's image, i. e. with such intellectual powers and faculties, as are in nature, though not in degree resembling those, by which the infinite and eternal mind is governed \*, yet we find him here accompanied with

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\* When Moses says, " God created man in his own image," we must consider the image of God in the Old Testament notion of it; and it cannot be shewn that the image of God in the Old Testament, ever signifies the divine, *virtuous* image of God. No such notion of it appears in

with that instability, and depravity of nature, which he had acquir'd by his departure from original rectitude *above*.—And here, if infinite mercy had not interposed, the last state of man had been worse than the *first* \*.

### § 3. Myriads

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in the Old Testament, but, on the contrary, mankind considered as merely animal, are supposed to *bear God's image*:

Whoso shedeth man's blood, by man shall his blood be shed; for in the image of God made he man. Gen. ix. 6.

So also in the New Testament.

Therewith curse we men, that are made after the similitude of God, James iii. 9.

For a man ought not to cover his head, forasmuch as he is the image and glory of God: 1 Cor. xi. 7.

But the image of God in Adam, consisted principally in his being a kind of representative lord of the creation. Let us make man, says God, in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, &c.—in our image, after our likeness, i. e. in our stead.

\* “ Even supposing, says Glanville, that Adam had not been a delinquent before his noted transgression in a terrestrial body, and that his body had vast advantages over ours, in point of beauty, purity, and serviceableness to the soul, what hardship is there in conceiving that God might send one of those *immaculate* spirits, that he had made, into such a tenement, that he might be an overseer and ruler of those other creatures, that he had ordered to have their dwelling upon earth. I am sure, says he, that there is no more contrariety to any of the divine attributes in this supposition, than there is in that, which makes God to have sent a pure spirit, which he had just made, into such a body. But then supposing that some souls fell when the angels did, (which he shews is no unreasonable supposition) this was a merciful provision of our Maker, and a generous undertaking for a seraphic and untainted spirit. For by this means, fit and congruous matter is prepared for souls to reside and act in, who had rendered themselves unfit to live and enjoy themselves in more refined bodies. And so those spirits that had fined themselves into a state of silence, and inactivity, are by this reasonable means, which the divine wisdom and “ goodness

§ 3. Myriads of the fallen race were to issue from his loins. He was to introduce them into a new probatory scene of action, was to become a kind of surety for their after conduct, and in consequence of a *right behaviour* in all, was to bring them back to their former state of glory. But having, together with the mother of mankind, lost sight of his duty to his Maker here, by eating the forbidden fruit, he again fell a sacrifice to the divine vengeance, and involved his unhappy offspring in the ruinous consequence.

§ 4. Natural and moral evil then flowed in apace. Now it was that *sin* entered into the *world*, and that greatest of *natural* evils, together with its usual forerunners, bodily pains, infirmities, and gradual decays,) *death* by sin, arising, not improbably, from a malignant efficacy, essential to the fruit forbidden\*.

§ 5. So

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“ goodness hath contrived for that purpose, put once more  
 “ into a capacity of acting their parts anew, and coming in-  
 “ to play again. Now if it seems hard, continues he, to  
 “ conceive, how so noble a spirit, in such an advantageous  
 “ body, should have been imposed upon by so gross a delu-  
 “ sion, and submit so impotently to the first temptation, he  
 “ may please to consider that the difficulty is the same, sup-  
 “ posing him just then to have been made, if we grant him  
 “ but that purity, and those perfections, both of will and  
 “ understanding, which orthodox theology allows him. Yet  
 “ I might ask again, says he, what inconvenience there is  
 “ in supposing, that Adam himself was one of those delin-  
 “ quent souls, which the divine piety, and compassion, had  
 “ thus set up again; that so many of his excellent creatures  
 “ might not be lost, and undone irrecoverably; but might  
 “ act anew, though upon a lower stage, in the universe? A  
 “ due consideration of the infinite fecundity of divine good-  
 “ ness, says he, will, if not warrant, yet excuse such a sup-  
 “ position.”

Vid. *Gloucester's Lux Orientalis*.—pag. 31, 32.

\* Before Adam had eaten the forbidden fruit, a divine beauty

§ 5. So that instead of being removed, as was the peculiar indulgence vouchsafed to Enoch and Elijah, by a *direct* translation from earth to the region of pure spirits, which would have been the case most probably, if he, on whom our *terrene* fate depended, had not sinned *here*, we have now the mortification to find that our passage to it must be through the dark chambers of the grave, and that through a kind of physical necessity. For the same frail perishable body which Adam contracted by his transgression descending of course to his posterity, nothing but a miraculous interposition of divine power, an immediate renovation of the protoplant's corporeal frame could prevent this from being the unhappy consequence\*.

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beauty and majesty was shed upon his body, such as could neither be eclipsed by sickness, nor extinguished by death: nature was his physician, and prudence, and abstinence would have kept him healthful to immortality. Stack. Hist. B. 1. c. 2. p. 37.

\* Agreeably to which, says the author of the book of wisdom, God created man to be immortal, but through the envy of the devil, death entered into the world. Wisdom. 23, 24. And again.—By the woman was the beginning of sin, says the wise son of Sirach, and by her we all die. Eccl. 25, 2. By the counsel which the serpent gave to Eve, all the inhabitants of the earth became obnoxious to death, says the Targum, on Ruth, 4. v. ult. And the same Chaldee paraphrase upon Eccles. c. 7. v. ult. says, God made man pure and upright, but the Serpent and Eve seduced him to eat of the fruit of the tree, and so they made death to rush in upon him, and all the inhabitants of the earth.

It seems to be no ill-grounded conjecture of some, that the forbidden tree, the tree of the knowledge of good and evil, brought forth fruit the reverse of that which was produced by the tree of life. And they take this tree to have been of the nature of that Indian fig described by Pliny, whose fruit was sweeter than an apple, but of a juice most baneful to the human constitution; for which reason Alexander, in his expedition gave strict orders that none of his army should touch that fruit. Plin. hist. l. 12. c. 6.

§ 6. But

§ 5. But is it not hard, after all, says the free-thinker and enquirer, that things should be so unhappily circumstanced with respect to the offspring of Adam, as that the innocent should be made sharers in the punishment due only to the guilty? And the answer usually given to the question is what? Why—*As in Adam all die, even so in Christ shall all be made alive* \*. As if it argued no degree of inconsistency and injustice in divine providence, to have recourse to and avail himself of the death of him *who knew no sin*, in order to repair the damages the innocent offspring of Adam sustained *solely* on account of their parents transgression—A transgression too which could not but have been foreseen. Notwithstanding however the *absurdity*, (might I not say *impiety*?) of such a supposition that calamity, *death*, has hitherto been generally ascribed to Adam's transgression, as the *primary* and *sole* cause when scripture, so agreeably to the dictates of reason and reflection, declares, plainly and positively, that we share that part of the punishment inflicted on Adam's sin, *only* by having been ourselves sinners in a prior state; for what says the apostle? Death passed upon all men, for that, or *because* that (*εφ ω eo quod*, or as Erasmus renders it, *quatenus*,) all *had* sinned.

§ 6. That this is the true import of the above passage we learn from the apostle's drift in the whole chapter; which is to amplify, or illustrate the merit of the redemption of the world by Christ. In order, therefore, to obviate any plea, that might perhaps be urged in behalf of the descendants of Adam, as supposed to be innocently, and as such wrongfully involved in the consequences of his guilt, and of course, *intitled* to a

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\* This text will be considered as we go along.

tedemption from death and destruction ; he takes upon him to convince them, that, incapable as they were of incurring the *guilt* for which Adam died, yet, having been *before personally* sinners themselves, *they* shared, not unjustly, the punishment inflicted on *him*.

As by one man sin entered into the world, and death by sin, *even so* (for that is the true meaning of *καὶ οὕτως*) *even so* death passed upon all men *for or because* that all *had sinned*.

§ 7. The more common translation of the passage is arrant nonsense.

Wherefore, *as* by one man, *sin* entered into the world, and death by sin, and so death passed upon all men, *forasmuch as* all have sinned.—Well, and what then? Why nothing at all follows to make the *sense* complete, even allowing a parenthesis to extend as far as you please. In what *sense*, then, all *had sinned*, we learn from the scope of the apostle's reasoning throughout the whole chapter.

Doubtless one will scarce die, says he, for a *righteous* man, i. e. for one, who being *personally* righteous, could stand in *need* of a redeemer ; yet for a *good* man—*one* from whom some *good* may have been received—it may be that one might even dare to die. *But herein is God's love manifested towards us*, says he, *in that while we were sinners*, neither *just* nor *good*, (in a state of *original* sin most undoubtedly, for the apostles and other believers in Christ, could not be supposed to be then labouring under a continued course of *present* sin) *while we were yet sinners*, Christ died for us. And in order to *shew*, that it was some *pre-existent* guilt in man, for which Christ died, the apostle reasons as follows.—

§ 8. *Unto the time of the law*, says he, *was sin in the world*, but sin is not imputed while there is no

law. But death reigned from Adam to Moses, even over them also, that sinned not after the manner of the transgression of Adam, who was the figure of him that was to come, i. e. Sin was in the world prior to the law, [αχει νομον, usque ad Legem], but to what law? To the law given by God to Adam, or to that delivered to Moses? Not to the latter assuredly, because sin was imputed before the Mosaic law commenced. Witness the sentence of death executed upon Adam, and the succeeding race; the punishment inflicted on Cain; the destruction of the world by a general deluge; the judicial confusion at the building of the *Tower of Babel*; the overthrow of *Sodom* and *Gomorrah*; the fate of *Lot's* wife; *Simeon* and *Levi's* revenge on *Hamor*, and *Shechem* for the rape committed on *Dinah*; and the multiplied judgments on *Pharaoh*, and on the people of the land of *Egypt*.

§ 9. By the law therefore, prior to which sin entered into the world, and to which the Apostle must be supposed to allude, we must undoubtedly understand the *law of God given to Adam*. And as the punishment for sin was inflicted even on those, who had not been transgressors of *that* law, the sufferers must of course have been trespassers in a *prior state*, for *sin is not imputed where there is no law*. But death [the wages of Sin] reigned from *Adam to Moses even over them* that had not sinned after the similitude of Adam's transgression, *who was the image of him that was to come* i. e. who by involving *pre-existent* sinners into the miseries denounced on *his* personal transgressions *here*, the principal of which is a frail, corruptible, mortal body, bore a kind of contradistinct resemblance of him, who gave them an undeserved share in the benefits arising to mankind by the *merit of* his own personal atonement for sin in general.

And so it is that—*By man came death, and that by man came also the resurrection of the dead: So it is, that—As in Adam all die, even so in Christ shall all be made alive* \*.

§ 10. As the infection of sin (a pre-existent sin) remained among the *posterity* of Adam, it was no impeachment of divine justice, that death, the punishment denounced upon *his* transgression, should be transmitted to *them* likewise—*all* having sinned.—

§ 11. And that the other intermediate evils (*natural* evils I mean) arise from the same source, Scripture assures us in express terms †.

*Cursed is the ground for his sake; in sorrow do we eat of it, more or less, all the days of our life; thorns also, and thistles it brings forth; and we eat of the herb of the field; in the sweat of our brow* †  
we

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\* If however it should be insisted on, that the apostle alludes not to the law given by God to Adam, but to the law of Moses, I don't see but my argument is of equal force notwithstanding, it being evident from the apostle's own words, that *before* the latter, there was a sin *not* imputed, and what could that be but men's original pre-existent sin, when as we have observed above, *other* sins were actually imputed and punished.

† “ It is evident, that evil ought to be prevented if it be possible, and that it is a sinful thing not to prevent it when it can be prevented. Nevertheless our theology shews us, that this is false; it teaches us, that God does nothing but what becomes his perfections, when he permits all the disorders that are in the world, and which he might have prevented.” This is part of a conference between two Abbots which Mr. Bayle introduces into his account of the Life of Pyrrh; wherein a reflection is cast upon the Deity, in permitting the introduction and continuance of evil in the world, which is sufficiently removed, by supposing it the result of a lapse of souls in a pre-existent state.

‡ Some conclude from hence, that the earth, before the fall, brought forth spontaneously; and indeed in some measure

*we eat bread, till we return to the ground; for out of it we were taken. Dust we are, and unto dust we must return.* And it was not mankind only which felt the sad effects of the introduction of sin, but even the inanimate part of the creation suffered by it. The fertility of the earth, and serenity of the air were changed; the elements began to jar, the seasons, and the weather grew uncertain. See Stack. hist. p. 43. Milton \* introduces God soon after the fall, appointing Angels to make an alteration in the course of celestial bodies, and to possess them with noxious qualities, in order to destroy the fertility of the earth, and thereby punish man for his disobedience.

§ 12. Thus the introduction of *natural* evil among *pre-existent* sinners, on account of *Adam's* appears consistent with our ideas of infinite equity and wisdom; we shall see now, how necessarily *moral* evil issued from the same source.

The Jews supposed, that the body of Adam, before the fall, was not an ordinary human body, but approached to the angelic subtilty and purity. *Creatura fuit subtilissima & purissima proxime accedens ad Corpus spirituale.* See Brook. p. 464.

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sure, it is true, since all things were produced at first, by divine power, in full perfection, without toil or labour. Gen. i. 11, 12. But what labour would have been necessary in time, we know not, only the words imply, that much less toil would in that case have been requisite. See Patr. in Loco. Other commentators observe, that by the sweat of our brow is understood all manner of labour, whether of the body or the brain. Eccles. i. 13. As also what is grievous to a man in this life, either to do or suffer. See assembly of divines in Loco.

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\* The sun

Had first his precept so to move, so shine,  
As might affect the earth with cold and heat  
Scarce tolerable, and from the north to call  
Decrepit Winter, from the south to bring  
Solstitial summer's heat.—

MIL. L. X. 951.

§ 13. But

§ 13. But this tenuous vehicle of the soul, after having imbibed the baneful juice of the forbidden fruit, degenerated by *degrees*, into a more gross and indelicate consistency; whence a group of sensual groveling appetites *unusual*, arose of course. And as the degenerate nature of Adam's *body* becomes *necessarily* hereditary to us, who are his offspring, so in proportion must its concomitant gross *passions* become *hereditary* too: *Hence that law in our members, warring against the law of our mind\**, and bringing us into captivity to the law of sin; hence that *carnal mind, which is enmity against God*. Our souls are now cloathed with bodies calculated to administer such *affections only*, as are repugnant to, and incompatible with that purity of mind, to which a *spiritual* life *only* can enable us to attain, and wherein only it is possible for us to please God. This is that life, which Adam forfeited by his transgression, and his posterity sink in the ruins of it. Hence it is, that we are still dead in trespasses and sins; that in the midst of life we are in death. The glory of the divine image, *before* eclipsed, is now more and more clouded, and obscured by *carnal* lusts, and passions; the soul is, as it were, buried in *sinful flesh*, and totally unable to rise again to its *original* splendor, till this *corruptible* shall have put on *incorruption*, and this *mortal* shall have put on *immortality*†.

Here

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\* Hence it is, that in our form of infant baptism, the priest so devoutly prays, that the *old Adam* in *that* child may "be so buried, that the *new* man may be raised up in him."

† I cannot think, with the learned Mr. *Law*, that this perfection of soul is at all attainable *here*. Scripture speaks evidently a contrary doctrine. *That which is born of the flesh*

§ 14. Here then we have a true and rational account of the introduction of *natural* and *moral* evil\* into the world. *Natural* evil is apparently the offspring of *moral*, and the latter the unhappy product, not of Adam's trespass, as its *primary* or *sole* cause, but of a personal pre-existent guilt in all who are derived from him.

*is flesh*, says our Saviour; and of course (while it continues in the same state) is sinful, i. e. is liable to such passions, as necessarily subject it to the law of sin—that which is born of the Spirit is Spirit, i. e. it is pure, uncorrupt, sinless; but such are not we. We are *altogether abominable*, *there is none that doth good, no, not one*. He that is of the earth, is earthly, and speaketh of earth. And as flesh and blood cannot enter into the kingdom of heaven, so neither can righteousness be restored to us *here*: for the King of righteousness himself has declared, that his kingdom is not from *hence*; nay, and if we do all we can, it is peremptorily affirmed, that we are still *unprofitable servants*. And if perfection was actually to be acquired *here*, how happened it, that the *converted* apostle could not become possessed of it? How came it, that there was still that law in his members, warring, &c. and bringing him into captivity to the law of sin? How, lastly, came it to pass, that humanity got the better, *for a time*, over even the divinity of Christ—that he was *for giving up the cause for which he came into the world*—was *desirous*, that, if possible, the cup might pass from him; intimating in the very *act of resignation to his approaching fate*, that he was led to it, not by his *own will*, but by the *will of his Father*—not *my will*, says, he, but *thine be done*.

\* The origin of evil, says Brocklesby, has a remarkable congruity in the Mosaic history; and it is, in the general nature of it, unexceptionable. For it derives the evil of punishment from the evil of sin; and the evil of sin—from the beginner of sin, the devil.

Through envy of the devil (quem sub serpentis figurâ Moses intelligi voluit, says *Grotius*) came death into the world. And *Pherecydes Syrus* derives his *οφειλες*, *princeps mali*, as *Origen* thinks, from the Mosaic account of the serpent. And *Plato* is supposed to derive from thence his Story of *Jupiter's Gardens*; and of *Porus* circumvented by *Penia*. *Vid. C. Cels. l. 6. p. 304. Item. l. 4. p. 114. Euseb. præpar. Evang. l. 12. c. 11.*

And

And the advantages deducible from the reflection are as follow.

§ 15. They in the first place afford us a striking memorial of the calamitous effects of sin, and impiety in general, and of the heinousness of those *prior* offences from whence are derived to us the evils consequent on *Adam's* sin in particular.

§ 16. They are, in the second place, proper medicines to heal our spiritual sickness, to correct the peccant humours in our intellectual and moral frame, to check the impetuosity of our inflamed and untuly appetites, and reduce us to a cool and consistent knowledge of ourselves, and our unhappy condition.

§ 17. When, in the third place, it is remembered, that we come into this world, as objects of the divine wrath, for some *pre-existent* acts of rebellion against heaven, will it be wondered, if we feel, now and then, a stroke from the rod of *justice*; or that the state into which we are banished for those crimes should be prolific of corrective difficulties, anxieties, and actual grievances?

## APPLICATION 2.

The long permitted *sovereignty* of the devil in this inferior globe, the late appearance of the Messiah, and the past and present state of the heathen world, are all accounted for by the above hypothesis.

§ 18 When it shall be considered, that creatures, before basking in the beams of glory, nay, and even enjoying

that inattentive to the laws of justice, generosity, and moral equity, they prostituted that freedom of will, with which they were entrusted by their Maker, revolted by degrees to the traitorous rival of his power and dignity, and fixed their allegiance *there*—who does not see the wisdom of divine providence in constituting *him*, who had been their seducer in a *prior* world, their king or potentate in *this*? that so by rendering his *permitted sovereignty* here ineffectual for accomplishing any thing but his and their own ruin, the vanity of his ambitious enterprises, and of their own trust and confidence in *him*, might be render'd more conspicuous. To *this* nothing could have contributed more, than the pre-ordained *late* appearance of the *Messiah* among men, to rescue them from the power of the devil, and the multiplied miseries issuing from it.

§ 19. For, in the first place, mankind had by this means more time to reflect on the wretchedness of their lapsed condition ; and seeing by long experience their own insufficiency to satisfy the divine justice, to cleanse themselves from their contracted pollutions, or regain their forfeited freedom. they of course became more and more convinced of the necessity of a Redeemer, (some more than human Redeemer,) to restore them to themselves, to reconcile them to their offended God, and to rescue them from the power of Satan.

§ 20. If then the Redeemer had been sent into the world soon after the fall of Adam, or within an age or two after the flood, and checked by that means the devil's controul in its infancy, the manifestation of divine power in such a signal conquest, and of conse-

quence the glory arising from it, had been abundantly less considerable, than they afterwards were, when—in the last days the Son of God was manifested, that he might destroy the works of the devil—I say, in the last days, when the prince of darkness had so widely extended his dominions, and continued robbing the king of Heaven of almost all his subjects, in every province of his empire here below, excepting that of Palestine (nor was that totally exempt from Satanic sway)—at such a juncture, as this, when the apostacy of mankind became so *conspicuous* and universal here, it was evidently most for the glory of God to assert his rightful sovereignty, to pull down the usurped empire of his rival, the prince of the apostate powers, and rescue a captive world (in themselves helpless, and hopeless, and yet desirous at the same time of a deliverance) from the tyranny and oppression of those their spiritual enemies, whom they had before so unguardedly caressed, as *friends*.

§ 21. If in the second place, the Redeemer had come earlier into the world, than he did, men might have been tempted to regard the Almighty, as less provoked by their prior apostacy and rebellion, or more placable, condescending, and easy to be entreated, than might well comport with, either his dignity, majesty, or honour \*.

§ 22. And if there is still a great part of the human race, to whom the arm of the Lord is not yet revealed, men, who still sit in darkness,

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\* If it should be urged, that these reflections would hold equally good, upon a supposed *imputed* guilt from Adam, as from a pretended *pre-existent* transgression, I will allow that they

on whom not a single ray of the light of the gospel has as yet shined ; and who being *unregenerate*, are of course under the dominion of the powers of darkness, with what an advantage does the gospel dispensation appear ? With what additional majesty and lustre does the sun of righteousness emerge, out of such an Egyptian darkness ? And who is so insensible of the blessings resulting from that *light*, as not to learn, from such a contrasted view of things, to prize more highly, to acknowledge with greater gratitude, and to covet, and embrace more ardently the great blessings of the gospel dispensation ?

§ 23. Are *they* borne down with the torrent of impetuous and unruly appetites, essential to *unregenerate* nature, hurried into enormities and savage cruelties, at the bare mention of which civilized humanity is shocked, and can scarce consider as the deeds of *man* ? How must that consideration work upon *our* gratitude, to whom are proposed the gospel terms of salvation ; by a sincere and cordial acceptance of which we are renewed in the *spirit of our minds*, are turned from darkness to light, and from the power of *Satan* unto *God*, are furnished with the whole armour of *God*, and enabled to stand against the wiles of the devil ; to combat the outrageous appetites of degenerate nature, and regain our lost interest in *Heaven*.

they would, when I can be convinced that there is no *difference*, whether it be on the one account or on the other, that the world *lies in wickedness* and under the *power of the devil* ; or that the *forbearing* to release men from miseries in which they became involved by no crime of their own, can upon any consideration whatever, be made reconcileable with our usual ideas of infinite goodness, mercy, and justice.

## APPLICATION 3.

From a supposed pre-existence, and prior *lapse* of human souls, we are enabled to form a proper judgment of the controverted doctrine of *election* and *reprobation*, and to account for the present non *universality* of the *Christian faith*.

§ 24. Those passages in scripture, on which is grounded the doctrine of *election* and *reprobation*, viz.—*Many are called, but few are chosen*—and—*as many as the Lord our God shall call, &c.* when view'd through that medium are to me a demonstration, that there is something more in the doctrine of *election* and *reprobation*, than is generally apprehended.

§ 25. For though the great work of redemp-  
tion, will, as we may reasonably hope, become *universal* at last, yet it is evident from scrip-  
ture, that God means to have it *gradually* ac-  
complished, by a *partial election*, and *temporary*  
rejection of men lying under the guilt of a pre-  
existent apostacy. And as all the seed of Abra-  
ham were not the children of promise.—*As it is  
written, Jacob have I loved, but Esau have I hated*  
—so neither were all the sons of Adam meant to  
be partakers *HERE*, of the benefits of the gospel  
dispensation. “*As many as thou gavest me*,” says  
our Saviour, “*I have kept*.” But though *many*  
were *called*, yet but *few* were *chosen*. And in  
this, it is plain there was no *unrighteousness*  
with God; when we consider that all had so  
sinned in a *prior* state, as to have forfeited  
their Maker’s favour in a greater or less degree,  
in proportion to the measure of their respective  
demerits. And therefore providence had wisely  
ordered that the most abandoned of the fallen  
race, should for a time sit in darkness and the  
shadow

shadow of death, that others, more *deserving* of the divine clemency, should behold with a proportioned gratitude, that day—spring from on high that has visited *us*. And *thus* a seeming partiality in divine providence here is perfect equity. *Thus* may God have *mercy* on *whom He will have mercy*, and whom he will he may *justly* harden. *Thus* hath the *potter* a *just* power over the *clay of the same lump*, to make one *vessel unto honour*, and another *unto dishonour*. For what if God *willing to shew his wrath*, and to make his power *be known*, *endured with much long-suffering*, the *vessels of wrath* fitted to *destruction*; that he might make known the *riches of his glory* on the *vessels of mercy*, which he had *afore prepared unto glory*? In other words, what if God, out of a *world lying in wickedness*, *children of wrath*, on account of a *prior* contempt of his power, and authority, and under vassalage to his rival the *prince of devils*, should *elect*, for a restoration to his favour, upon the gospel terms, whom he should find most *deserving* of that *partiality* (which is in reality, no partiality at all, but consistent equity;) reserving for some *future* trials of obedience, the more *notorious* offenders \*? And if there has been hitherto such a *partial* display of the light of the gospel and from the want of it in the *savage parts* of the world, there has appeared such a number of *demi-devils* in the likeness of *men*, who sees not that God purposely set *those* to view, as the *ruins* of original *righteousness*, and as successive *memento's* of the *miseries* arising from their *prior* apostacy?

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\* But this is a subject which will be more fully considered in a Treatise on *Predetermination and Future Punishments*, already prepared for the press, and to be published soon.

§ 26. In this satisfactory light, does the scripture doctrine, of election and reprobation (which respects the gospel dispensation *only*\*, and the *present* want of an universality of the Christian faith appear, when view'd through the medium of a lapse of human souls in a pre-existent state.

#### APPLICATION 4.

Through the medium of a pre-existence, and prior *lapse* of human souls, we are enabled to see into the propriety of the nature and circumstances of the Jewish theocracy.

§ 27. The Almighty selected from the rest of the world, took under his immediate protection, and showered down perpetual blessings on--whom? Why on a people remarkable for their impiety, rebellion, and every species of ingratitude. And were there a people in whose favour the Almighty could with propriety interest himself in so *peculiar* a manner—Wretches daily meriting his detestation and abhorrence? Yes. For their demerits *only* they were *so* selected from the rest of the world, were *so* highly favoured, benefited, cared for and honoured. For what more suitable method could the Almighty take to exhibit to *after* ages, a view of nature lapsed from original righteousness? What more striking picture could be given of man in his natural unregenerate *unchristianized* frame? And what could afford a stronger argument in proof of the *expediency* and *necessity* of the *renovating* aids of the *Christian* dispensation?

§ 28. Every instance of divine favour, was a tacit appeal to the *heart* of each Jew, and a trial of his piety and gratitude. And as *present* rewards

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\* I mean it relates *only* to the *calling* *some* to, and *withholding* *others* from, the *knowledge* and *advantages* of that gospel. *usually*

usually operate with more force than such as are in reversion, the former were the promised recompence for their obedience---and those *only*. With these they were satisfied—they were solicitous for nothing more—future rewards were out of the question—the *Mosaic Covenant* promised *none*, (as the learned author of the divine legation of Moses with great truth affirms) nor did they *engage* for the observance of that covenant, on any promise of rewards in a future state.

§ 29. Again, the *law*, as says the apostle, was given by Moses, but *grace and truth* came by Jesus Christ. The *law* was given to the Jews to try what they would, or rather to shew, what, personally lapsed as they were from original righteousness, they could *not* do. And that *grace*, from the want of which, they were unable to act up to an observance even of laws to which were annexed *present rewards*, that *grace* to which, as *prior* delinquents, they had forfeited all kind of claim, came, with no injustice to them, by Jesus Christ *only*.

§ 30. When again we consider that the *nations round about them*, were devoting themselves afresh to the worship and service of the rival of the Almighty's authority, and renewing those engagements with him on earth, which they had so cordially fulfilled before in Heaven, who does not see into the propriety of the Almighty's proceeding in occasionally holding *them* forth *here* as objects of his wrath indignation and exterminating vengeance? Especially when no doubt can reasonably be made but that even those who for sufficient reasons were considered as objects of *meer justice* only for a season, will in the fulness of time become objects of his *mercy* and *compassion*.

## APPLICATION 5.

The means for obtaining *justification*, and *salvation* are ascertained by an application of the doctrine of a pre-existence, and prior *lapse* of human souls.

§ 31. Is it not the language of scripture, that, during our *unregeneracy* here we are in a state of continued enmity and rebellion against God; still a kind of liege subjects to the prince of the apostate powers? Is it not at the same Time equally evident, that God, in his wrath, thinketh upon mercy, that he is *in Christ reconciling the world unto himself, not imputing their trespasses*—that they may be delivered from the bondage of corruption into the glorious liberty of the children of God; that we may receive the free gift of many offences unto *justification*—being justified freely by his grace, through the redemption that is *in Christ Jesus*?

§ 32. And what are the conditions on our part, required by the gospel dispensation, to secure to us the mighty blessing? Is there not, in reality only *one*, and that an actual, cordial, unreserved *faith in Christ*\*? Most assuredly yes. Did not God so love the world, that he gave his only begotten Son, that whosoever *believeth* in him, should not perish, but have everlasting life? John iii. 16. Are not the actions of our Saviour recorded—that we might believe that Jesus is the Christ, the Son of God, and that *believing*, we might have life through his Name? John xx. 31. And what

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\* I mean that belief in Jesus Christ, which consists in a firm fidelity to him, as our mediator and redeemer,

says the apostle to the Romans? If thou shalt confess, says he, with thy mouth, the Lord Jesus, and shalt *believe* in thine heart, that God hath raised him from the dead, thou shalt be saved. Rom. x. 9. And, again---*By the deeds of the law*, says he, *there shall no flesh be justified in his sight.*

But now the *righteousness of God without the law* is manifested, *being witnessed by the law and prophets*; even the righteousness of God, which is by faith of (in) Jesus Christ unto all, and upon all them that believe, for there is no difference.

For all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus.

Whom God hath set forth (or as the marginal reading rightly words it, *foreordained*) to be a propitiation through *faith in his blood*, to declare his righteousness for the remission of sins, that are past, through the forbearance of God.

To declare, I say, his righteousness, that he might be just, and the justifier of him that believeth in Jesus.

Now, can any thing be more plainly the sense of the preceding passages, than that we are *justified*, or cleared from the guilt of original sin, restored to the forfeited favour and affection of God, and rescued from the power and dominion of sin and satan, by a true faith in Christ *only*? Is there a single word throughout, about *works*? Not a syllable. And how inefficacious *they* are, and must be, for the effecting that *justification* to which the apostle alludes, which is the subject of the gospel *economy*, and the very *price of our redemption*, we perceive through the medium of a pre-existence, and prior *lapse* of human souls with

a clearness that cannot but strike conviction upon the most partial and unwilling eye.

§ 33. The new or mediatorial œconomy, established by the author of our salvation, is frequently styled in scripture, the kingdom of God, and that partly, if not principally, in contradistinction to the kingdom of *satan*. This is plainly intimated by our Saviour's answer to his enemies who traduced him as an impostor, and as one who was in confederacy with *Beelzebub*, the prince of devils. *If satan, says he, cast out satan, he is divided against himself; how then shall his kingdom stand?*

But If I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Matt. xii. 26. 28.

In which passage Christ and satan are represented as rival princes, possessed of kingdoms inconsistent with, and destructive of each other.

To the same purpose is that parable in St. Luke, of a strong man in his palace overcome by a stronger than he. Luke xi. 21, 22, And that other wherein the kingdom of heaven is likened to a man, that sowed good seed in the field, but while he slept, his enemy came, and sowed tares among the wheat. Matt. xiii. 24. &c. Agreeably to all which St. Paul observes to the Corinthians, that there is no concord betwixt *Christ* and *Belial*.

§ 34. If to the passages above we add St. John's declaration, that for this purpose the Son of God was manifested, that he might destroy the works of the devil, and, that St. Paul supposes *all* men in general, in their *natural unregenerate* state I mean, to walk according to the *prince of the power of the air*—Vid. my critique on Ephesians, c. ii. v. 2. 3---It will appear that he who is our *Redeemer* comes with the delegated authority of a *king*, to assert his Father's right

right to an uncontrouled, unopposed sovereignty over the universe; to pull down, and evacuate the usurped empire of the devil in this inferior world, and to rescue mankind from his oppression, by turning them from darkness to light, and from the power of satan unto God—and *that* by offering them peace with their offended God, and pardon for that past *association* with the prince of darkness, which we have above supposed, on the stipulated conditions of a sincere, unshaken *fideli**ty* to Him, the appointed captain of our salvation.

§ 35. Till therefore, we have disavowed our *attachment* to the prince of darkness, and sworn allegiance to the Lord of life, there still hangs over our heads, for our *prior* disloyalty, the rod of vengeance; still we are objects of the divine wrath; and be our *moral* accomplishments ever so many, and great, we are, and must be upon the list of rebels still. Our *attainder* must be taken off, ere we can be made candidates for an entrance into Christ's kingdom. And in that consists our *justification*; which replaceth us before the eye of the Deity, in the same favourable and auspicious point of view, wherein we stood, when possessed of that original righteousness, and moral rectitude, by a departure from which we became rebels to the king of heaven; and, in consequence thereof, are now banished his divine presence. Herein consists that righteousness of God, which is—by what? By *good works*? Is it not by *faith of Jesus Christ unto all, and upon all them that believe*? And our *justification*—is it in the least degree effected by the merit of *good works*? is it not accomplished wholly, and solely through *the redemption that is in Christ Jesus, and through faith in his blood*? Who shall lay any thing to the charge of God's

elect ? It is God that justifieth \* ; who is he that condemneth ? It is Christ, that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

§ 36. Justification therefore, being supposed to respect that defilement of our nature and rebellion against God, with which we come into this world, and which is now our *condemnation* ; is it possible that any *present*, or *future* acts of purity, piety, and obedience in us, can render that condemnation for *prior* acts of impiety no condemnation. Can all the sorrowful sighings of prisoners, under sentence of death for rebellion against a temporal king, any suitable, decent, amiable acts *then* take away the guilt of those *prior* crimes, for which they forfeited their lives ? If they are pardoned, and restored afterwards to their prince's favour, by the intercession of his Son pledging *his* life for their future fidelity, need we ask to whom they are indebted both for *their* life and liberty ? Come they not from the free grace of the one, and thro' the mediation, and intercession of the other ? Could the criminals plead, with any shew of reason, from any *subsequent* deeds, a *right* to be exempted from the punishment due to their *past* criminalities ?

§ 37. Justification, considered in this view, as a release, I mean, from the guilt of a *prior* *personal* lapse from original righteousness, instead of a *derived* guilt and defilement from Adam, exalts—how greatly ! the dignity and merit ascribed in scripture to a true faith in Christ at the same time that it enables us the more clearly

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\* That is, who through Christ, *accepts us as just*, by our faith and reliance on *his* mediation, intercession, &c.

to adjudge to *faith* and *good works* the regards due to their respective efficacy in accomplishing man's *final salvation*.

§ 38. The two apostles differed in that point only in appearance; and whilst the one, with great truth, asserted, that the works of the law ceased to have any share in the *justification* of the elect *christianized* Jew, so circumstanced, and so considered; the other with equal propriety declared, that *faith alone* could not render *worthy of the vocation wherewith he was called*, the converted Gentile. Men must become *Christians* to be justified, or cleared from the imputation of their original sins and trespasses, and to be *consistent Christians*, they must become *good men*. How apparently then is *faith* in Christ *alone* necessary for the first, and how evidently essential are *good works* for the latter? And how consistent altogether with each other are the two apostles\*! And if there are some who say

\* How consistent altogether with each other are the two apostles—To clear up this point, be pleased to attend to the following note.

Introductory to the *final* state of bliss, reserved for the sincere professors of Christianity, will be an entrance into *Christ's kingdom*; the two prime fundamental requisites for which privilege are *justification* and *sanctification*—or true holiness. By the former we are to understand an *absolution* from the penalty of original guilt and defilement, obtained wholly and solely by a firm faith in, or reliance on the all-sufficient merits of Christ, who died for our sins, and rose again for our *justification*. By the latter, that acquisition of moral purity and holiness, which the gospel enjoins, and without which, the apostle informs us, no man shall see the Lord.

This being admitted, the perplexed dispute, whether *faith* with or without *works* can be available to our *justification*, drops at once, as the question should rather be, whether they are separately effectual to our *salvation*, or not? As to this, there

say that all our *moral* works, independent of *Christian renovation*, are unavailable to *justification*, or to clear us from *original sin*, how apparently do they speak a scripture doctrine? What they err in, is their ascribing that *original guilt*, by which at our birth we became objects of the divine wrath and indignation to the transgression of another

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there can be no *rational* dispute. That we are *justified*, i. e. cleansed from the guilt of *original sin* by a firm faith in Christ, independent of any merit in ourselves, or of good works, we have reiterated declarations from holy writ; but then, in order to render that *justification* effectual to our *final salvation*, introductory to which will be an entrance into Christ's kingdom (*a*), we must add to our faith works—must walk worthy of the vocation wherewith we are called—must cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God—knowing this, that without a true gospel repentance, added to the applied merits of our Saviour, neither fornicators, nor idolators, nor adulterors, nor effeminate, nor abusers of themselves with mankind, nor railers, nor extortioners, shall enter into the kingdom of God. Men, in short, are wont to place *justification* and man's *final salvation* in one and the same point of view, as if they were in reality one and the same thing, or that the one naturally, and of necessity, lead to the other; which is not the case. For the apostle St. Paul, plainly supposes, that those who have been once enlightened—*ἀπολεγόμενοι*—have embraced the christian faith—obtaining thereby a *justification* from *original sin*, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost—He supposes, I say, that such may fall back into *perdition*.

In short, *justification*, which consists in a release from our *original* (pre existent) guilt and defilement, and without which we cannot become *candidates* for that kingdom of God and of Christ, through which we are to pass to our *final state of happiness*, is obtained by a faith in Christ *only*; but an *actual entrance* into that kingdom is attainable only by our adding to that faith *good works*, or *good desires*, and *good endeavours* at least towards *good works*.

(*a*) The nature of that kingdom will be considered in my treatise on predestination and future punishments.

person

person—to fallen Adam; which can with no degree of propriety, nor with any warrantable conceptions of the divine attributes, if even without blasphemy, be ascribed to aught else, but to our own *personal* trespasses in a *prior* state. And all this error of theirs is grounded entirely on a wrong construction of the two following passages in St. Paul's epistles. " As " by one man's disobedience many were made " sinners, so by the obedience of one shall many " be made righteous. " As in Adam all die, " even so in Christ shall all be made alive.

For an explication of which passage, I must refer the reader to a note below\*.

### § 39. Is

\* That *condemnation* to death, which God passed upon Adam for his disobedience, became *hereditary* to his whole offspring, and would have been *fixed*, and *irreversible*, but that—*As in Adam all die, even so in Christ shall all be made alive*,—shall, by the all-sufficient merits of him who died for our sins, and rose again for our justification, through faith in his blood, and the added efficacy of a well-spent life, rise to the life immortal, enter into the joy of our lord, and be restored at length to the favour of God, which we had forfeited by our *prior* personal trespasses, and sins, and on account of which we were made *sharers* in the penalty inflicted on Adam, viz. death.

Agreeably to which, says the apostle, " As by the offence " of one, judgment came upon all men to condemnation, " even so by the righteousness of one, the free gift came " upon all men unto justification of life.

" For as by one man's disobedience many were made sin- " ners, so by the obedience of one shall many be made " righteous."

The apostle's meaning in these passages will sufficiently appear, by attending to the force of the assertion, in the words—*By the obedience of one shall many be made righteous*.

Here—to be made righteous evidently signifies, to be treated, and dealt with as, or placed in the light of (a) righte-  
ous

(a) Κατεταθησαν constituti sunt. When God is represented as saying, " Let us make man in our image." Gen. i. 26. the word made use of by the LXX is πονησει.

§ 39. Is it credible the miseries of our natural unregenerate state, not the loss of God's favour only,

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ous persons, though actual offenders at the same time. For the Son of God having, while here on earth, fulfilled all righteousness (of which the most eminent and meritorious instance was, his becoming obedient unto death, even the death of the cross, in compliance with his Father's will, and in order to accomplish the redemption of mankind) God the Father was pleased to impute this *perfect* obedience of that one man, the *second Adam*, to the whole race of mankind, as an atonement for all their *prior* trespasses; as compleat, and satisfactory to his justice, as if they had fulfilled all righteousness by some personal merit in themselves. Thus, I say, and thus only it is true, that, *by the obedience of one many were made righteous*. And as this bears an analogical reference to what is asserted in the words immediately preceding, viz. that *by one man's disobedience many were made sinners*, the same *figurative* interpretation must of course be put on both. When the apostle therefore says, that—“*by one man's dis-“obedience many were made sinners*,” he undoubtedly means, that God was pleased so far to impute the transgression of that one man, the *first Adam*, to his whole posterity, as to *deal* with them universally in such a manner, as if they had all been *partakers* with him in the very act (a). And the reason *why* God proceeded against them in a manner so seemingly *rigorous, and unreasonable*, the apostle had given in the following words.

*Wherefore as by one man sin entered into the world, and death by sin, even so death passed upon all men, for that, or because that all had [ημαρτον] sinned (b).*

(a) To be made sin, and to be made sinners, we may consider as *synonymous expressions*; therefore, if to be made sinners, means here the transferring the guilt of Adam's sin to us, so as upon that very account we become obnoxious to the *wrath of God*, who can say, that in the blessed Jesus there *was no sin*, since he was *made sin for us*.?

(b) That *ημαρτον* refers to sins independent of and prior to Adam's transgression here, the apostle evinces, by observing, in the next verse but one—that death (the consequence of sin) reigned even over them, that had not sinned after the similitude of Adam's transgression—*και επι τοις μη αμαρτυροντας επι τοις αμολυντις της καραβονων Αδαμ*. But if we suppose the word

an actual exertion of his wrath and indignation upon us, our alienation from God and goodness, and propensity to vice and impiety, added to the multiplied calamities of a world ; which taking in all its fancied excellencies and advantages, its riches and honours, and powers, and pre-eminences, and glittering glories, is at best but a fool's paradise—That such should be the wretched condition of man, and merely in consequence of a crime that he had it not in his power either to commit or prevent ; is this, I say, credible ? Is it possible \* ?

§ 40. And when it is further asserted, that nothing less than the blood of the Son of God could atone for, or wash away the stain of this *imputed* guilt, who but must fire with pious indignation at such an impious outrage upon human understanding ? And how necessary is it, as we

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*ημάρτην* to refer to crimes not *prior*, but *subsequent* to the sentence passed upon Adam's transgression, viz. our *personal* transgressions here, the apostle's assertion is manifestly this, viz.

Death passed upon all men on account of Adam's sin because all have sinned since.

*Τις ημάρτην οὗτος ή οἱ γονεῖς αὐτοῦ ήταν τοφλοῖς γεννηθην*—say the Jews to our Saviour :—in our English translation thus ; who did sin, this Man, or his parents, that he was born blind ? The sense of which question manifestly is, who *had* sinned, this man, or, &c. Now *ημάρτην* in the *preceding* passage, being of the same tense with *ημάρτην* in this πάντες ημάρτην may, and must with critical propriety be rendered—all *had* sinned.

\* The trivial argument, that God had provided, or pre-ordained a Redeemer, in favour of those who should be involved in the ruinous effects of Adam's fall, so far from being a rational appeal to our understandings, is on the contrary a barefaced insult upon common sense. Just as if a king should condemn a man to death for *another* person's crime, in order that he might show his *mercy* afterwards in giving the *imaginary* offender life.

value the credit, and would wish the most extensive propagation of the gospel, to clear the sacred pages from the charge of advancing a doctrine so abhorrent to reason and calm reflection ! This only can enable us to convince unbelievers, that Christianity is in reality *founded on argument* ; then, and not till then, shall we be able to approve our faith to the understanding of the rational enquirer, and free-thinker. And had this been done before, the *Tindal's*, *Collins's*, *Woolston's*, *Chubb's*, *Bolingbroke's*, would not have had so fair a mark whereat to shoot so plentifully (and with so many palpable hits at the same time) their *arrows*—even *bitter words*.

§ 41. The chevalier Ramsay, in speaking of the supposed guilt derived from Adam--adds--“ Atrocious Maxim that fullies all the conduct of providence, and that shocks the understanding of the most intelligent *children* of all nations ! the answers ordinarily made to them, throw into their tender minds the seeds of a latent incredulity, and of this I could give many fatal examples, if this were the proper place for it. I shall content myself with one. A great Prince, says he, of a neighbouring nation, equally admired for his superior genius, universal learning, and surprizing talents in political and military affairs, but who lived and died in the most obstinate incredulity, being one day asked after a long, serious and familiar conversation with a friend, what had inspired him with such invincible prejudices against revealed religion ; he answered, he had imbibed them early, yea even from his childhood when he learned his catechism. He said his preceptor having entertained him a long time with the story of the forbidden fruit, and the *imputation of Adam's sin to all his posterity*, he asked how a good God could condemn all the human race for

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the fault of one man, in whose crime they had never co-operated, and whose person they had never seen? The tutor embarrassed, made him the common childish answer of the schoolmen. These insipid replies augmenting rather than diminishing the difficulties, my tender mind, continued the prince, was struck with horror upon every new repetition of that insipid stuff; as I grew up, this sacred horror changed by degrees into a shrewd suspicion, and turned at last into a total contempt of a religion that was founded upon such a blasphemous tenet. The same prince added, that, pushed by his general curiosity for sciences of all kind, he had looked into the scholastic theology, and that he had never found any book so proper to nourish in him *deism and incredulity*, as the account they give of religion. “ And I defy any man to read, says Ramsey, our vulgar catechisms on this point, with a sprightly smart school boy, and hint to him its absurdity, without the child’s being struck with the same impressions as the great prince mentioned.”

#### APPLICATION 6.

From the doctrine of a pre-existence, &c. of human souls, there arises an additional argument in proof of that life and immortality so happily brought to light by the gospel.

§ 42. The idea of the soul’s being immortal from time past, strengthens our hopes of its being so for time to come. We may from thence with no small degree of probability infer, that there are in its nature and essence, the seeds of immortality. From a *view* however of the soul in a contrary light, as not having experienced thought, and of course a vital existence previous to its *en-*

trance into this state, a royal author concludes, that such will be its fate at its departure from it.

*De l'avenir, cher Keith, Jougeons par le passé  
Comment avant que je fusse, il n'avoit point pensé,  
De même apres ma Mort, quand toutes mes parties,  
Par la corruption feront anneanties,  
Par un même destin il ne pensera plus ;  
Non-rien n'est plus certain soyons--en convaincus,  
Dès que nous finissons, notre ame est eclipsée.*

*Elle est en tout semblable a la flamme élancée,  
Qui part du Bois ardent dont elle se nourrit,  
Et d'es qu'il tombe en Cendre elle baisse et perit\*.*

Of which the following contains the sense, tho<sup>3</sup> not I fear the spirit.

*From what is past, dear Keith, learn what's to come ;  
Thought I had none, till issuing from the womb.  
By the same law of fate, when death's cold dart  
Shall chill the vital powers, and every part  
Of this precarious fabric, shall be brought  
To dissolution, then adieu to thought.----  
Yes, rest assur'd, when here we cease to live,  
The soul makes no pretension to survive—  
Alike relinquishing its mortal frame,  
As quits th' enkindl'd BRAND the lambent flame ;  
Which gives, the ember falling to decay,  
A faint and fainter light, then—dies away.*

But the royal author himself must surely wish to reverse his own proposition for the sake of this reverse and more comfortable conclusion which by a parity of reason flows from it.

*From what is past we learn what is to be,  
From pre-existence—immortality.  
As to a prior life we died, 'tis plain,  
When next we die, 'twill be to live again.*

\* Oeuvres du Philosophe du sans souci, tom. 2. p. 143.

§4 3. The royal author of *Oeuvres du Philosophe*, &c. has indeed exerted his speculative and poetic talents with a share of success, equal to what might be expected from his extraordinary abilities. The arguments thrown out, as above and elsewhere in support of Lucretian and other sceptic principles, I consider rather as occasional efforts of genius and imagination than specimens of his *real* sentiments. For can the royal Hero, after having experienced such an almost unparalleled series of hair-breadths escape from surrounding destruction, and leadings to victory and glory equally amazing, imagine that for the *destruction* of fellow-souls only \*, an hidden SOMEWHAT so watchfully and so effectually interposed in his favour? Or is it possible that, contenting himself with the hopes of a *shadowy* immortality in the annals of *fame*, he should endeavour to reason himself out of all desire of ascending with increasing glory to a *real* immortality? The P—n M—h possesses a soul too enlarged I am persuaded to contract his views within the HORIZON of this MOLEHILL, in the infinity of worlds, and unconcernedly to assign to CORRUPTION that active and exalted principle to which he owes all his more than ordinary dignity, as a man, a hero, and a king. Can the royal author in short help reasoning with himself as thus?—

*The mind that knows ethereal worlds to trace,  
Sees by what laws atswart the boundless space  
Of Heaven's domain huge comets wond'rous roll,  
Their fires dilate; how various suns controul  
Revolving planets, stars unmov'd convey  
To darksome orbs the bright enliv'ning ray—  
Say—shall that pure pervading spirit eye  
All nature through th' immeasurable skie,*

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\* *Aime baisse et perit.*—See above.

Nor once where first she learn't to live and love,  
 Not once revisit those bless'd realms above !  
 Absurd ! Mark how the subtle mental flame,  
 Emits pow'r's active, Matter dares not claim !  
 Self-conscious, self-empower'd to think, to chuse,  
 Rejoice, grieve, hope, fear, love, hate, will, refuse.  
 Great in herself, and scorning matter's aid,  
 She views, compares, digests ; in darkness laid,  
 The truth uniform'd, and which in embryo sleeps,  
 She quickens, shapes, and in just order keeps ;  
 'Twixt that and error fixes the barrier,  
 " For ever sep'rate, and for ever near."

Of things their causes next distinct espies ;  
 Hence arts on arts in beauteous order rise ;  
 Till more and more progressive in its search,  
 It kens, contemplates, touches Heav'n's high arch ;  
 Connects the links, which diff'rent worlds unite,  
 From highest Angels to the reptile mite ;  
 Then drops into herself, and plenteous there,  
 Views in idea all things as they are ;  
 Broods o'er the deep of thought—knows all but this—  
 Her awful wond'rous self—whence—what she is,  
 And lodge such virtues in meer senseless clay ? }  
 Knows the MACHINE by whom it's taught to play ? }  
 By whom first bid to move ?—Say, Atheists, say. }  
 Cease then to wonder soul's hereafter live,

This frail this mould'ring tenement survive ;  
 Much rather say the safer doubt will lie,  
 Whether 'tis possible the soul can die—  
 One individual (no parts conjoin'd)  
 A pure, etherial, self-directing mind,  
 Which nought external can affect, annoy,  
 Corrupt, impair, disturb, debase, destroy.  
 Itself its mover sole, say, by what art  
 Shall it e'er sep'rate ?—from its self depart !

This scene of life contemplate if you can,  
 With joy and vindicate the ways of God to man,

*If here it shuts—No—See the coming day,  
When clouds and darknesses will fly away—  
Vain is that hope?—Then e'en disclaim thy God,  
Say all are fools who fear'd his threat'ning rod.  
Ne'er from the ways of Heaven a God infer---  
A God who so egreg'ously can err.*

*Ab no! be calm---expect (tho' how or when  
It matters not) when all shall live again;  
When Heav'n to truth shall shew its fond regard,  
And give to good and bad the due reward \*.*

#### APPLICATION 7.

The gospel dispensation in general, and the mediatorial œconomy in particular, is more likely to attract the attention, and gain the belief of the *rational* free thinker and enquirer when grounded on a supposed pre-existence and prior *lapse* of human souls, than when founded on an imagined guilt derived from Adam.

§ 44. How amiable and exalted, how worthy of all acceptance is the mediatorial œconomy, when grounded on the former hypothesis! What can we conceive more worthy a God of infinite wisdom, goodness and mercy, than by means suitable to his dignity and glory, to call back to his love, his favour, his protection, creatures beguiled into disloyalty and disobedience by an artful, ambitious, enterprising rival of his power and authority! And how engaging, and endearing must be that love which so benevolently interposed to effectuate the compassionate design! “How “ worthy the lamb that was slain to receive pow-“ er and riches, and wisdom and strength and

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\* The above is a translation of a part of Mr. Brown's *Poem De Animi Immortalitate*—I wish it equalled the elegant, original.

honour, and glory, and blessing;" for so noble & exalted a purpose as this---for *thus* coming into the world to save sinners! " to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and " opening of the prison to them that are bound," Isa. lxi. 1. to be made an " offering for sin," for that original, pre-existent sin, by which we forfeited the favour of God,—" to give his life a " ransom for all"—to be a propitiation for our " sins, and to make *reconciliation* with *God* for " them," by sharing in the multiplied miseries and calamities of human nature, without having been a partaker of that original guilt from which they ensued. " He was cut off, but not " for himself, Dan. ix. 26. he was wounded for " our transgressions, and bruised for our impieties," Isa. llii. 5—was made a sin, and a curse for us, 2 Cor. v. 21. Galat. iii. 13. died for the ungodly, " suffered for the unjust," 1 Pet. iii. 18.—" tasted death for every man," Heb. ii. 9. —" that through death he might destroy him " that had the power of death, that is, the devil, \* and deliver them, who through fear of " death were all their life-time in bondage," Heb. ii. that he might " finish transgression and " make an end of sin," † that he might " make " reconciliation for iniquity, and bring in ever-lasting righteousness." Dan. ix. 24. Hence it is that he became a " full, perfect, and sufficient " sacrifice, oblation, and satisfaction, for the sins

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\* The prince of the fallen angels,—the God of this world; He to whom we are, by nature, (in consequence of our prior association with him) *his* children, servants, and subjects.

† *To make an end of sin*,—that is to make an end of the guilt, and punishment of sin, of *original* sin, most undoubtedly; for " sin still reigns in our mortal bodies," and " there is none yet, that doth good, no not one."

of the whole world." Hence it is, that the " chastisement of our peace was upon him, and " with his stripes we were healed, Isa. liii. 5--- that we are reconciled to the Father in his cross, " and in the body of his flesh through death," Col. i. 21, 22---" are sanctified by the offering " of his body once for all," Heb. x. 10. are redeemed by his blood, as of a lamb without blemish, and " without spot." 1 Pet. i. 18, 19--- Hence lastly it is, that Christ " is the mediator " of the New Testament" and " that by means " of death for the redemption of the transgres- " sions," (the original transgressions under, and unattoned for, or unexpiated by the first testa- ment) " they which are called mighty receive the " promise of eternal inheritance," Heb. ix. 15. ---" the promise being made to all, that are afar " off, even as many as the Lord our God shall " call." Acts ii. 39.

§ 45. And now is it possible for *deists* to behold, and not with raptures embrace Christianity, when placed in so consistent, so amiable a light? will they now think scorn of our faith, and treat it still with their wonted contempt and derisive blasphemies? who will not now, on the contrary, glory in having been received into the *congregation of Christ's flock*? Who will now be ashamed to confess the faith of Christ crucified, manfully to fight under his banner, against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto his life's end? I flatter myself that but few, if any, of that stamp, will be found, among those I mean, who would be deemed men of reason, reflection, and self-regard.

§ 46. The calm, the sedate, the reflecting Sceptic will now find charms in religion, of which he had

no idea before ; will, with an unusual seriousness, bethink himself of his state and condition here---will be equally anxious to enquire, whence could arise, and by what means may be removed, those intellectual depravities, and impurities, which debase him even in his own eyes, and from which reason, as well as scripture, agree it is necessary for him to be refined, and cleansed, e'er it is possible for him to see God.

§ 47. Am I then a stranger, says he, and pilgrim upon earth, banished from the presence of my Maker, and from heaven, my native home ? Were my transgressions in a prior state the horrid cause of this dreadful calamity ? Was it by means of them, that I now wear those foul stains in my nature, by which my will and affections are corrupted, my understanding darkened and perplexed, and my whole mind debased, and degenerated from moral rectitude ? For my pre-existent apostacy from God is it, that I came into the world a creature *born in sin*, by *nature a child of wrath* ?---was it for rebellion against Him, that I am sent hither under the power and dominion of *satan*, who seduced, as I am assured from scripture, a whole order of beings into sin ? Is it for this, that I bear about me this body of sin, which is enmity against God, which is not subject to the law of God, neither indeed can be ; which gives maintenance to such an army of fleshly lusts, that war against my soul ?---And to restore me to the favour and affection of my offended God, to expiate the guilt of my past transgressions by his own imputed *righteousness*, to renew in me that degree of it, wherein I was first created, to rescue me from the dominion of my first

first betrayer, and bring me again into the glorious liberty of the sons of God.---Is it for this cause that the son of God was manifested? Are these those works of the devil, that he came to destroy? Welcome then, my Saviour, my Redeemer! O thrice welcome to an entire surrender of my soul to thy word, thy will, and thy authority, thou captain of my salvation! O conduct me, thou highly favoured of heaven, to the mercy-seat of my offended Sovereign! O give me there to prostrate myself before his injured Majesty! Veil me from the countenance of him, that is against them, that do evil; shield me from his uplifted vengeance; under the shadow of thy wings hide me from his wrath---throw me, clad with righteousness, into the arms of infinite mercy---into thy arms, oh my God!---And oh give me, O God, the comfort of thine help again, and establish me with thy free spirit! So shall sinners be converted unto thee, and men shall sing of thy righteousness. Cast me not away from thy presence, and let not thy jealousy burn like fire for ever. And do thou, oh blessed Spirit, with thine all healing, all-purifying influences on thy wing descend upon my soul, take an unrivalled possession of my heart, make it a fit temple for thy abode, refine it from all its impurities, make it an habitation for the mighty God of Jacob---and I will fall low on my knees before his footstool.

§ 48. Such must undoubtedly be the overflowings of an heart touched with a true sense of religion, of the *true cause*, I mean of the wretchedness of man's abode here, and the deliverance proposed to him by the mediatorial economy.

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To those who have so learned Christ, the gospel comes in the *demonstration of the spirit, and of power*—not in the words which man's wisdom teacheth, but which the *holy Ghost* teacheth. May therefore, all those, who as yet know *but in part*, and *see darkly as through a glass* the soul reviving comforts of Christianity, have the *eyes of their understanding enlighten'd* by the gracious influence of the holy spirit--may that comfortless mist which at present overspreads the face of truth, which eclipses the enrapturing brightness, and clouds with an *horrid gloom* the majesty of the sun of righteousness and salvation, be at length so effectually removed that men may see *clearly* the glory that is revealed by the gospel—may taste and see how gracious the Lord is—that thy mercy, O Lord, *reacheth unto the heavens*, and *thy glory unto the clouds.*

F I N I S.

## APPENDIX.

**A** N extract from that part of *An account of ORIGEN, and his Opinion*, (vid. p. 23) which relates to pre-existence.

ARGU. I. The nature of the soul is such as makes her capable of existing eternally *backward* as well as *forward*. For her spiritual essence as such makes it impossible that she should either through age or violence be dissolv'd part from part, as it happens in bodies, where there is no *vinculum* passing through the very substance of them to tye and retain one part to another; and therefore either through the stiller insinuation of other bodies near them they insensibly melt away and decay, or by the ruder dashes of such as strike against them are broken all to pieces: whereas the soul, as a *Spirit*, by the advantage of that *formal* power and property of hers whereby she is distinguish'd from matter, cannot only penetrate herself and other substances to the preserving her own *continuity*; but also by her *gradual derivation* of part from part is in her whole substance ultimately connected to her *indivisible head* and *centre*, as *Plotinus* speaks. Which *centre* being in its very *substance* *intellectual* does plainly shew who is the Father of it, viz. the *Essential mind* and *wisdom* of God, whose univocal productions (as I may so speak) are according to their measure and capacity what their parent is in the most perfect and most infinite degree conceivable, *Life it self*, or *eternal Life*, and therefore those other parts of the substance of the soul which necessarily proceed and flow from this, can no more be cut off from it than *indivisible* can be divided, nor no more perish than *Life it self* can die\*:

\* This argument is copiously and clearly illustrated in the writings of Dr. Henry Moore, and Mr. Glanville.

We have then here an *Essence* capable of eternal existence: and since the powers and operations of life are not such things as can at pleasure be put on and off like loose-hanging *Adjuncts*, but are intrinsically made up into the essential contexture of the substance they are in; so vital and active a substance as the soul is, is as capable of acting according to her nature, and consequently of feeling and enjoying the pleasure of her life and actions from eternal ages, as she is of bare existence throughout that long period of duration: So that nothing now is wanting to her actual existence but his good pleasure from whom she and all things else proceed. I appeal therefore to your own candid breast, and that noble benignity of mind which is in you, what reason or cause can you think of worthy of God, which will manifestly assure us that the soul did not actually exist of old? If you pitch upon the *Platonick* way, and assign the production of all things to that exuberant *fullness of life* in the Deity which through the blessed necessity and constraint of his most communicative nature emptied itself into all *possibilities* of *Being*, as into so many capable receptacles, you must then pronounce her existence in a sense necessary, and after a sort coeternal with God. But if such expressions seem too bold, and the heats of an *Enthusiastic Fancy*, take that more probable *hypothesis* which is built upon the more conceivable Attributes of God, his infinite *goodness* and benignity armed with equal *power*, and directed by no lets *wisdom*, besides which nothing can be thought on to fit one for action; and then ask yourself, whether if the subject in question be capable of existing and enjoying some part of that infinite *goodness*,

*ness*, it be not evident from those attributes that it will be made to exist; that which is infinitely good as certainly doing by a *Logical necessity* every thing that is good, (no other attribute gainsaying) as infinite fire will necessarily burn whatever is combustible if put to it. Wherefore unless God act, by such arbitrary humours as we mortal men are ashamed of as weaknesses and imperfections in ourselves, there is no doubt to be made but that this conclusion is true, That the souls of men did exist and act before this present world was fitted for their habitation, at least before they were born upon earth. I have heard some men seriously profess, that there was a light and power in this argument far more vigorous and convincing to their minds, than in the plainest demonstration in *Euclid's Elements*. But yet they wondered not that others were not moved by it, because it required a *peculiar disposition of spirit* to feel the *force* of it. For there are *Moral axioms* *noematically* true as well as *Geometrical*: and as a man, to whom the *common notions* of *Geometry* appear not certain, must necessarily be insensible of the evidence of any *proposition* in that science; so will it happen to him whose soul is so much out of her natural order, as to have lost, or dull'd, or silenc'd by some means or other her discriminative sense of what is good, worthy, congruous and cecorous; all argumentations proceeding upon those *noemata* those *congenite notions* of a diviner sense, which to others are demonstrations, will affect him no more than an *ape* is taken with the *air of moral beauty*.

2. The actions of providence will not otherwise correspond to those holy attributes in

the Deity, *Righteousness* and *Benignity*, according to which he governs and orders the affairs of all the world. This argument he makes use of two ways in his book against *Celsus*, and in his *mag. ap̄xwv*, viz. in respect to the *place* and *time* wherein we are born, and of the *temper* and *disposition* of the *body* wherewith we are born. As to the *first* of these, there is no man doubts but that education, institution and company are of wonderful moment to the making us good or bad. For it is manifest enough, that few are born into this world in any higher condition than a *possibility* (as I may so speak) or *capability* of being made good and virtuous; which capability is perfected and actualized by good instruction and wholesome precepts assiduously inculcated to us, and by exhibiting and commanding to us daily examples of virtue and honesty: so that when or where either is wanting, or of little credit and esteem, or the contrary more in use and practice, there seems little less than a necessity of our running into all wickedness and vice. And if we call to mind the sad accounts we have met withal in history, of times and places almost all the world over-run with all manner of barbarity and lust, adopted even into their laws, and practised in their most solemn religions, how can we but think that the soul then and there born and living is inevitably condemned to all iniquity and impiety? What father will care for instructing his children in such things as are of no use and small regard in the place he lives in; especially when they will certainly unlearn what he teaches them, by the stronger and more pleasing impressions of publick practice? And indeed what father will be fit to teach them such things, who himself hath all his life-long in all probability done the contrary, being carried

carried away in his younger years, as his children are now, by the popular stream of his country's vices ? Certainly there is very little likelihood he should prove a benign, loving, compassionate, or a just and upright man, who by the laws of the city where he was born is especially train'd up in his earliest years to the ferity and rage of war, and the sleights of theft and cozenage.

It would be very easy for me to be copious in this argument: The histories of all countries of old, all the apologies and disputations of the primitive *Fathers* against the *Gentiles*, the later descriptions of the religions and manners of several barbarous and idolatrous parts of the world not long since discovered or visited, would afford me too plentiful matter to fill up a very sad catalogue of all manner of iniquity, which hath and doth still reign amongst them with little or no controul. For God therefore to send out of his pure and holy hands an immaculate soul, capable of living else-where, and fit for all virtue and heavenly wisdom, lest the lust of two brutish persons possibly should come to nothing, and condemn it to an habitation in such parts of the earth where reigns nothing but grofs ignorance and vice, by which she cannot fail without a miracle to be over-born (having such a principle in her vivid and vigorous, to which those brutish depravaties are natural and hugely pleasing, and that better principle of life which should defend her from them being scarce in a possibility of being awakened into any considerable degree of power and energy in such an education, and such converse, and amongst such examples as are above described) what is this, says the *Father*, but to betray his own offspring (for he is the Father of spirits) unto unavoidable misery,

and

and to put off the chief excellencies of his most blessed nature, *goodness* and *righteousness*, and to govern the world with less justice than an ordinary upright man would do? You may, if you please, taking occasion from what hath been said, carry this *first* part of his argument from Providence further, and enquire how it came to pass that so many whole nations, both of old and at this present day, were so over-run with all kind of barbarity, ferity, and bestial lust, so utterly estranged from the knowledge of God and the love of virtue, so abused and tyranized over by the accursed rebels of the *Aiery Principality*, the kingdom of darkness, lastly, so quite estranged from themselves and human nature, that they seem to have left themselves nothing whereby they might be distinguish'd from downright brutes save speech, and a something larger and more methodical wit and craft to compass the satisfaction of their degenerate appetites. Truly, *Sir*, if you would form the *Idea* of human perfection in no greater glory, or set the attainments of a reasonable Soul at no higher pitch than the certain knowledge of some of your own virtuous friends will warrant you to do, in whom (as you have oft with joy and wonder related to me) appears so pure and angelical an understanding, so firm and radicated a life of all holiness and sanctity, love and hearty benignity to all the world, of justice and purity, and whatever is truly divine; and if you then consider the vast dissimilitude between this *Idea* and the spirit of so many whole nations in the world; I make no doubt but you will say, that the life of man upon earth is too short, so far to abuse the capacity of what he might come to, as to put him in so low

a degree of degeneracy as those forlorn people contentedly live in. But not only the degree of their apostacy from a divine and intellectual life, and of their immersion in the brutish and sensual, is so wonderful, but their *continuance* also in that wretched estate for so many ages together, without any remarkable appearance of providence for their deliverance, nay rather with her perfect leaving them to the insolence, subtilty, and conduct of the Devil, is a *Phænomenon* inexplicable without the *Origenian hypothesis*. For since whole nations and their continuance are but the *Aggregate* of single souls born into the world in successive generations, and since every particular Soul comes into such or such parts of the earth with so vast disadvantages, as is above declared: if beside this the crafty and malicious serpent hath such free scope to tamper with them, who at the best are very deceiveable; it can seem to you little less than *necessary* that they should be wrought into that enormous lapse from God, which history and too sad experience witness they are and have been. Now since the two great and most proper objects of the gracious and beneficent *providence* of God are the *virtuous* and *faultlessly calamitous* (of which latter order those miserable nations would in great measure be, if souls did not *pre-exist*) who can doubt but that *providence* would very early have appear'd for their rescue, or rather taken such care that they should not so much have needed any extraordinary assistance from her? But since we see *she* hath done neither, and yet are sure that all her ways are *gracious* and *equal*, it will be very hard for us to keep ourselves from concluding, That all those wretched Souls had of old, by their long *recess* from

from God and the Laws of his righteous Kingdom, highly deserved this scourge from him, to be so put out of his care, as it were, and given up to the barbarous domination of the *Devil*, the head and Prince of the unrighteous and rebellious empire of darkness; and whom they by choice and affection fell off to in other regions of the world, that him and his tyranny they should here upon earth still suffer, whether with or against their wills. And since there is possibility and hope that the present sad part of the *Drama* may end, and a more cheerful *Catastrophe* close up all, the *benignity* of providence may in due time be as illustrious as her *justice* hath been conspicuous.

I know there are many men who, part out of piety and humility, part from a parrot-like talking such words as their books and education have taught them, can with very great ease and satisfaction of mind resolve all into the *pleasure* and *Sovereignty* of God, who being the Creator and Lord of all men, may (they say) dispose of them how and where he pleases. But it would be very well if they were as zealous patrons of the more excellent *attributes* of God, as they are peremptory assertors of his *absolute Will* and *Power*. For then they would both render his existence and government in the world so desirable to all men, that none but the extremely-guilty would wish either his *not-being*, or his *non-concerning* himself in the affairs of men; and also cut off many scandalous occasions of *Atheism* and *Epicurism*, and spoil the *professed* of those execrable mysteries of those over-plausible pretences they now have and craftily manage against the truth.

For

For tell me, *Sir*, if the frame of the bodies or the passions and affections of men or beasts in whole regions of the earth, or of many in every region, were such as did plainly serve for nothing but to incommodate or cruciate them, or make them an inevitable prey to others; could you with any reasonable confidence affirm, that the goodness and providence of a *wise mind* did preside over their generations? or think you you could reasonably satisfy the exceptions of an *Atheist* or an *Epicurean* taken from such manifest *Phænomena*, by saying God *might* make them as he pleased which were his own voluntary handy-work? I am glad for my own particular all things are so made, that there is no occasion given for any such exception; for, believe me, if there was, I know not how I should behave myself in so cross a renounter. And may not these men with the same plausibility of reason maintain the same conclusion from the odd frame of things in the *moral* world, were it such as the deniers of *pre-existence* must needs make it? I think they might do it with far juster reason; forasmuch as a man is a far nobler creature, and the interest of his mind and immortal Spirit much greater and more lasting, and therefore a more proper object of the care and providence of God, if any providence there be. Or are they so little peremptory in their assaults as to be beaten off by such painted fire, such hurtless *lambent* flames as are cast against them by those who oppose to their arguments nothing but the *will* and *sovereignty* of God? For they profess themselves well assured that if God be at all, he is infinitely *good* and *wise* as well as powerful and uncontroul-

able; and therefore by the necessary consequences of reason, wherever he is pretended by any to intermeddle either as to the *making* or *disposing* of any thing, they expect to find the impresses and indications of those attributes: but if instead thereof they find all things quite contrary, it is not in their power to think that God hath had any thing to do there. But whatever ruin their argumentations from such substantial grounds may threaten to the ill-built fabrick of ordinary *Theology*, the *house of Wisdom* and truth, which hath made *pre-existence* one of her *pillars*, stands as firm as a mountainous *Pyramid*; and by that *hypothesis* the great *Phænomenon* of providence we have been speaking of is clear and righteous. Neither hath the *Atheist* or *Epicurean* any thing considerable to say against the truth of it, either as it is a single proposition by itself, or as an *hypothesis* to salve the *Phænomena* of providence. Which streights of theirs they plainly enough confess by their either only gravely smiling at it as an extravagance, or with a more solemn brow chastising it as a dangerous *Paradox*. And truly a dangerous one it is to their pretended and boasted *wisdom*: but to the genuine plants of heavenly truth and divine knowledge 'tis as agreeable and salutary as showers and sun-beams are to the growing spring.

The second part of the *Father's* argument from providence is much the same as the first, *mutatis mutandis*. For the experience of most men can bear witness that there are not stronger allurements from *without* to all manner of viciousnes, than we find incitations to the same from our own *intrinsick* constitution: which (according to the common *hypothesis*) is not properly our fault, nor any fruit of it, nor was it in our power to prevent

prevent it; yet we are so fatally intangled in it, that it is next to a miracle to rid ourselves in any good measure of its chains. Is not the world disordered, and society poisoned, and mens own particular peace and honour miserably violated with the baleful effects of the four elements of our *terrestrial* composition? whilst some live even in this world in a perpetual *fire*, and are tormented before their time through the wrathfulness and strifes, contentiousness and injurious zeal which their *Choler* kindles in them; others on the contrary are drowned in sottishness and stupidity and an utter ineptness to all things worthy of a man, by the overflowing of stupifying *Phlegm*; a third sort tossed about like feathers with light-mindedness and admiration of trifles, or wafted into the foul lake of bodily pleasures by the gusts of reeking *Blood*; a fourth consumed by that slow-devouring *Demogorgon* in the earthy *Melancholy*, in which lodge anxious fear, dark suspicion, and fretting envy. And though you possibly may have heard some men talk of *liberty* and *free-will* and a sovereign power in us to keep all these rebellious humours in good order, and that with much ease, if we would but give our minds to it; yet if you but consider whence it is that they talk in that high strain, you will begin to think they reckon without their host and against experience. Such men have a Sort of adversaries, who from the assurance of their very senses that there is a great *lapse* and degeneracy in universal mankind, do without all ceremony bluntly cast the cause upon *God*, or at best assign such a reason for it as their *Antagonists* think comes to the same; who therefore out of an abhorrency to such blasphemy (as they call it) think it better and more pious

to deny the truth of a manifest observation than to make God the author of so calamitous a *Phænomenon*. Where by the way you may observe that both sides by their earnest contention, making good *half* of their respective opinions, have to the free enquirer and lover of truth facilitated his finding out the true cause, which neither contradicts experience, nor is injurious to the glory of the *Almighty*. But granting to these contenders for *Free-will* that something of what they plead for is true (as indeed it cannot be denied) I yet would ask them, whether or no, the condition of our nature considered, the strong inclinations in us naturally to that which is evil, and these strengthened and further confirmed for several years before we can come to have any considerable use of our reason, or arrive to any command over ourselves ; lastly, the way and manner how the elections of our *will* are performed, which we never find *free*, where there is a *custom* or *passion* against it, and how corporeal motions determine the thoughts and passions of our mind, I ask them whether, these things being considered, it be not hundreds to one odds that we shall chuse the ways of vice rather than virtue. Or let the disproportion be as little as they can with any colour pretend, they cannot clear the goodness and rectitude of divine *providence* by their *hypothesis*, which thrusts pure and immaculate and most innocent spirits into so great danger of being defiled and corrupted by the passions of the *body*, and of severely suffering for it hereafter. But for my own part, I think the observation of their adversaries is much the truer, that the disproportion is exceeding great; for since the ways of holiness and virtue are so full of peace and unspeakable contentment, and shine with so ravishing

vishing and irresistible pulchritude to prepared minds, and do so perfectly correspond to all the senses of so happy a temper, that we are fully assured our Soul is then as she should be and in conjunction with her most proper good; I cannot see why men should universally take the contrary course, and that with so much passion as they do, fearing at those who have made the better choice, as mad-men or fools, if there was any *liberty* in them worth speaking of to virtue or piety. 'Tis true indeed, there is great variety as to *degree* in the backwardness of men to goodness and virtue, and proneness to that which is evil; yet those who have the care and nurture of youth, fathers, schoolmasters, and tutors, do with one consent affirm, that they frequently have some in their charge, who from their earliest years are of so inexpugnable a propensity to that which is naught, so wretched and insensible of all wholesome counsels, and have their eyes so perfectly seal'd up and their hearts so frozen to all impressions of virtue and sobriety, that you may as well read lectures of temperance to a goat or a boar, and as successfully teach goodness, and pity and kindness to a bear robbed of her whelps or tiger enraged with hunger, as think to fasten any such things upon their blind and obdurate minds. Whence is this strange *Phænomenon*? If the soul was not in the world before it was born upon earth, it is not conceivable how it should in so little a time contract so peremptory an affection to vice amidst those continual chidings and reproofs, those sharp and painful corrections, those several ways of ignominious punishments it meets with, those advantageous representations made to it of that which is good

good and laudable, those many and earnest invitations and allurements to embrace it, with all other methods of a good and prudent institution. That it comes pure and undefiled out of the hands of the Creator all grant; and be this pureness what it will, whether with or without those *natural notions* of what is *good* and *honest*, the business will be much the same. For if the *latter* way be the truth, even this negative purity will leave it in an indifferency to virtue or vice; and therefore if its first precepts and earliest inculcations be good and virtuous, it would be formed unto virtue; which is so far from happening to some (though the very same instruction to others proves successful) that they on the contrary, impatient of every curb and rein, and deaf to all calls and charms, run headlong into all iniquity. If the *former* way be true, it would be still more wonderful how its first-appearing inclinations should so eagerly carry it to that which is vicious, contrary to the positive restraint of its inward light. But if they say (as they generally do) that the soul itself is pure and immaculate, but that it contracts this unreclaimable proclivity to vice from the body it is put into, beside the ignorance they discover by so saying in the speculation of things, in joining such ill-agreeing mates together into one vital composition, where *Sympathy* and *Congruity* is the only *vinculum*, the *Father* asks them how it is consistent with the *goodness* and *righteousness* of God, the blessed spring of all virtue and holiness, and tender lover of all his creatures, to put such innocent souls into such foul and untamed *bodies*, which so fatally and necessarily hurry them to that which alone of all things in the world he disapproves of, and which he knows

knows will be their utter bane and miserable ruin. And therefore upon the whole of this *second* part of his argument from *providence* he concludes, that since so great a part of our pitiable bondage to vice and passion in the judgment of all sides proceeds from these *bodies* of ours, if the soul was merely passive in being born into this world, and *was* not before it was born here, much of the calamity it suffers from vice, for which it must suffer more hereafter, must in his judgment be cast upon God; which he thinks is impious to affirm, and utterly contradictory to his holy attributes.

A *third* argument of his I find in St. Jerome, from the misbecomingness of the contrary position, which makes the blessed *Majesty* of heaven and earth diligently wait upon unclean embraces. Which monstrous *indecorum* though *coarser spirits are not sensible of*, and think they have answered the argument by those mean comparisons of the sun's shining upon dunghills as well as flowery meads, and stollen seed's growing as well as that which the sower came justly by; yet it was exceedingly harsh to the more *delicate sense* of *Origen's* mind, and not to be put off by such slight and ill-fitting similitudes. 'Tis a shrewd sign that soul is much discomposed in her *Harmonical nature*, who hath so far lost her sense of *proportionateness* and *congruity*, as either not to think this is a very humble office to the supreme *Deity*; or if it be so, not to feel in herself a great reluctance to the making God so particular an executer of it. If they imagin'd all things were made and ordered by such settled laws of nature as might in some sense be called necessary, this *indecorum* would be more tolerable; but to make God work all things in

an express and voluntary way, and with his own hands, as it were, and yet to fancy so *special* an interposal of his will and power in so abhorred an occasion, is to be very bold with the sovereign *Majesty* on high, and to make him do that which they themselves, were it in their power, would be ashamed to do. And what contrariety would it be to any of the divine attributes, or what loss to the world, if God did not appear in such unlawful inchoations of life, but let them come to naught in the end, as they were without his approbation begun? But the true judgment of this argument, as I intimated above, is the *inward touch of a man's mind*; which in you I know to be so comely and graceful, that at the first proposal you felt the force of it, and need not that I further enlarge upon it.

4. Though Scripture nowhere particularly and plainly teaches us when the soul was *first* produced and came into Being, yet there are some passages in it which favour *its pre-existence*. *I have glorified thee on earth, I have finished the work thou gavest me to do. And now, O Father, glorify thou me with thine own self, with that glory I had with thee before the world was.* In which text these two things are plainly enough intimated, the existence of the *Subject* of this glory prayed for before the world was, and an intercession of this glory for a-while and recuperation of it again; the former whereof though it be true of the Divine *ποντικός*, yet the latter is incomptible to him. And the event plainly shews the *subject* of this glory; for he that humbled himself to the death of the cross, was exalted by God to be the Sovereign *prince* of men and angels; and he that was made in the like-

likeness of man or sinful flesh in a *vile body*, was invested with power to change our vile bodies into the similitude of his *glorious body*. *I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.* His disciples said unto him, *Lo, now speakest thou plainly, and speakest no parable.*

And certainly something in favour of this opinion may be made of that question of the disciples to our Saviour concerning the man that was born blind; for either he approved of the common opinion as true, or at least thought it very harmless if false, since having so fair an occasion of rectifying the common belief, he yet said nothing against it. I know indeed that the *Silence* of scripture, and the arguments from thence which they call *negative*, are esteemed of little force in disputation unless in some certain cases. But he that shall seriously consider how great a change does necessarily follow in the whole frame of christian religion from the beginning to the end of it, by the taking in or leaving out this opinion of *pre-existence*, may possibly be induced to think that our Saviour's saying nothing in so apt an occasion is one of those cases wherein *Silence* is almost as argumentative as a positive approbation.

Parables likewise will not be taken for arguments; which is no ill *rule*, if understood of the minute circumstance of them, and of such parts as the *decorum* of an *apologue* requires; but certainly the *whole* will argue as well as instruct. But I lay no stress upon them, because they may have other true and sober interpretations; yet I thought good to cast them in for variety sake,

that you may see how congruously they may be applied to the doctrine we are upon. The prodigal son's leaving his father you know is described by his *going into a far country*, and there wasting his substance with riotous living; and in his return his father says of him, this my son was dead, but is *alive again*, was lost, but is found. *The Son of man is come [from heaven] to save that which was lost.* *If a man have an hundred sheep, and one of them go astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?* For ye were as sheep going astray, but are now returned unto the Shepherd and bishop of your souls. *I am the good Shepherd, not an hireling whose own the sheep are not.* You may consider these places also, though they do not all belong to this head of *Parables*: *I am not sent, but εἰς τὰ ἀρρότα τα ἀπολωλότα*—and not for that nation only, but that he should gather together in one τα τένα τε Θεος τα διεκοπτισμένα—and having made peace by the blood of his cross, by him to reconcile all things unto himself, whether things in heaven, or things in earth. Dearly beloved brethren, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the Soul—and confessed that they were strangers and pilgrims upon earth. This may serve to let you see that the father had very probable reasons for his second opinion.

His third is this, That these *pre-existing souls* through their fault and negligence became inhabitants of the earth in *terrestrial bodies*.

Which opinion he grounds upon these considerations.

In that long chain of life and being propagated from the highest to the lowest of all, from the most *incorporeal Deity* to *Matter* itself, 'tis not to be wondered at, nay, 'tis necessary, that many of

of the *intermediate* essences should partake of both the *extremes*, and so there be brought into light *Spirits incorporate*. But since few spirits after the *First* and *Best* are of immutable purity, and since every different degree of their changeable purity is proportion'd to a correspondent degree of purity in matter, and since matter is actually existent in the world according to all degrees of purity, 'tis not to wondered at neither that the same individual spirit, or same order of spirits should be sometimes united with one sort of matter, sometimes with another. But whatever happened to them afterwards, through the mutability of their nature, we may be assured from that *infinite goodness* which produced them, that they were at first joined to the purest matter, and placed in the best regions of the world that the highest life and purity of essence they then had made them fit for. The *souls* of men are *one* order of these *essentially-incorporate spirits*, as both their deep immersion into *terrestrial* matter, the modification of all their operations by it, and the *heavenly body* promised us in the gospel as the highest perfection of our recovered nature, do sufficiently argue. And therefore if our souls did exist before they appeared inhabitants of the earth, the sediment of the corporeal world, they did exist in a purer element, to which an higher degree of life, and purer operations, and consequently greater happiness, did belong. Who then should turn them out of that better condition, in which the order and course of nature and the internal congruity of their own essence had placed them? Certainly not *he* whose overflowing goodness first brought them into life and being, and who no doubt in the first

moment of their existence set them to exercise those powers of life he had given them, in those parts of the world as were most advantageous for the happiness they were capable of. And though they should through the lapsability of their nature fall from this eminent pitch of primitive felicity to a state less happy and perfect; yet this state being not the lowest and worst of all, and that same *goodness* which first made them, and always governs them, being undiminishable, it is almost as harsh to think he would precipitate them from this something-better condition into that which is the most miserable of all, as that he did originally create them in such a condition as was far worse than what he then judged them capable of. And to think that any other external cause could do it by force and violence is very *unphilosophical*, since there is an inward maturation of *vital congruity* to be first wrought before they be so much as capable of uniting with this or that element, much less of living in it as a seat and habitation of a durable life; besides, it seems inconsistent with that most wise and gracious *providence* which governs the world, that any thing should have a power of disposing of any being in it *μάζην την αξίαν*. What then remains but that through the faulty and negligent use of themselves, whilst they were in some better condition of life, they rendered themselves less pure in the whole extent of their powers both *intellectual* and *animal*, and so by degrees became *disposed* for the susception of such a degree of *corporeal* life as was less pure indeed than the former, but exactly answerable to their present disposition of spirit; so that after certain periods

periods of time they might become far less fit to actuate any sort of matter than the *terrestrial*? and being originally made with a capacity to join with this too, and in it exercise the powers and functions of life, it seems necessary according to the course of nature that they should sink into it, and so appear *terrestrial men*. And that this is a very probable cause of their becoming inhabitants of the earth, the learned *father* thinks cannot be doubted, if we consider the necessary mutability in created essences, the *freedom of will* in human souls, and the great sympathy there is betwixt the *parts* of the soul, (for he, according to the *Platonick* doctrine, thinks the soul *heterogeneous*, and nothing is more easy than to prove that it is so.) For as he often inculcates, goodness and truth are not essential or *substantial* in these inferior natures, so as that they should be in a perpetual contemplation of them, and under that most happy constraint of never losing the sight of their glorious forms, and of never swerving from their laws; but doing a more accidental way belong unto them, and are efficacious in them only upon certain terms and conditions. From which imperfection of their nature arises the *avileξειν*, freedom of will (for this in some sense is no perfection) and by the too great liberty of that power it easily happens that they observe not those terms and conditions, being drawn away from a press and careful attendance to them by converting to the delightful motions of their *congenite* bodies: which delight is both natural and in some degrees allowed; but all corporeal pleasure having some thing of confusion and disturbance in it, together with a strong *magical* devocation of the animadversion to the sense of it, they might

in this dark huddle easily lose the sight of those bounds and limits beyond which they ought not to proceed in the enjoyment of those pleasures they reap from corporeal life. It is very hard for the soul under the present actual fruition of what is delightful to it, and meeting with nothing in this its freer indulgency, which by its sharpness may check it, not to be tempted a little and a little further, it feeling a freedom accompanying this its secret desire and inward presages all along. This unwarrantable liberty is not at first so free while the principle of the more divine and intellectual life is more intire: but this by little and little is weakened by those permissions we make unto ourselves in favour of our natural propensions to corporeal joy; and so the superior life extinguishing by degrees, and the inferior more eagerly kindling, we rush at last without bounds and measure to take our fill of those pleasures which the lawless motions of the body we are then united with offer to our corrupted sense. But whatever aberrations we make from the laws of intellectual life, the ill effect of them is not confined to that chief and *principal part* of our soul wherein that *life* is seated, but descends from thence and spreads its impure contagion through all the *seats* of inferior life, by reason of that close continuity which is in all the parts of the soul. And whatever happens to its principal part as the *centre* of all the rest, does in a correspondent manner affect these which *ray* from that: for as these in their first *emanation* were determinately such or such only, because *that* from whom they proceeded was of such or such a degree of purity and essential power; so in all the after-mutations which hap-

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pen they constantly *sympathize* with one another. For if the *inferior parts* of the soul destin'd unto her meaner functions do so punctually obey the most still and silent volition or imagination of that which is *supreme*, as we plainly find they do in passions and spontaneous motion; what wonder is it if the present frame, habit and temper of that *supreme part* (which is certainly more powerful than a single transient command) does mould and form them into a suitable temper with itself? And therefore if that *central* part by forsaking the laws of a better life become so impure, that her operations in this degenerate condition would not exceed those which may be expected from an *understanding* in conjunction with *earthly* matter; the parts *derivative* will necessarily be changed into a correspondent feculency, and so the whole soul will sink into *terrestrial* matter, for which alone it is now fit, and by her *seminal reasons* proper to this state, shape it into the fabrick of a *terrestrial man*.

2. And the *Father* further thinks we ought not to wonder at any thing in this procedure, if we do but read and understand what the holy scripture teaches us of the sinning angels, that they kept not their primitive excellency but left their proper habitations in the regions of heavenly light, and are therefore bound *εν ταδε τω ταρταρω* with the chains of fuliginous air. For what greater wonder is it that *aereal genii* become *terrestrial men*, than *aethereal angels* *aereal dæmons*? But this parity of reason is not all the assistance which *Origen* conceived the scripture afforded him in this assertion. For the sacred story of *man* in *Genesis* plainly describes a transgression for which he was turn'd out of *paradise*, and became mortal, as the text says. Which history *St. Paul* carries

carries further in his *Epistle to the Romans*, and says, that *as by one man sin entered into the world, and by sin death and mortality ; so also did this death and mortality go through all men, because or so far as all have sinned* ; or in his own words more elegantly, *ωςπερ δὲ ενὸς αὐθεντῷ η αμαρτία εἰς τὸν κοσμὸν εἰσῆλθεν, καὶ διὰ τῆς αμαρτίας οἱ θανάτοις καὶ θτῶς εἰς πάντας αὐθεντῷς οἱ θανάτοις διηλθεν εφ' ὡ πάντες γιαρτον.* And again to the *Corinth.* *As by man death*—and, *As in Adam all die*—By which places it appears that *Adam sinned, and as a consequent thereof became mortal* ; his sons also sinned, and mortality pervaded them too. Now who this *mortal Adam* is whose image all that bear are likewise mortal, the *apostle* tells us in the same chapter, to wit, chap. 15. The first man is of the earth, earthy, *αὐθεντῶς εἰς γῆς, χαῖκος.* Therefore we all become *χαῖκοι* or *terrestrial men* by sin. But since we are such from our first coming into this world, and the fault must needs be before the consequents of it, that sin and transgression by which we became such must be look'd for higher or in some former state. I know this conclusion would not be thought by many men rightly deduc'd from these places of scripture ; but this ought to be no prejudice against it, if you but remember that the gainsayers are of two sorts of *divines* ; the one those who deny the *original* and general depravation of mankind, the other those who ascribe all to the will and sovereignty, or mistaken justice of God, upon occasion of the personal miscarriage of the *first man* that dwelt upon this earth. The first of these do manifest violence (in my apprehension) to scripture, and contradict experience : the latter grossly pervert the nature of things, and rudely dishonour the divine attributes ; as might with much ease be shewn, if I thought it necessary to your sagacious judgment.

Such were the sentiments of the venerable *Origen* on the subject of pre-existence, as appears from the *Account* given above. And shall a doctrine so powerfully defended by a father of the church, eminent for piety, penetration and learning, which has reason, antiquity and, *rationally* interpreted, scripture for its support, which reflects such a lustre too on the attributes of the deity, and the cause of our most holy religion ; shall a doctrine I say, so circumstanced, so seemingly interesting and important, be doomed to oblivion in deference to popular prejudices, and to, (what I am sorry to say are the characteristics of the present age,) a despicable contractedness of thought, and a contempt for, or which is equally unworthy, a supine indifference to an investigation of truths, in comparison of which all others are meer futilities, I mean, truths theological? No! rather let me hope that some at last will arise who, actuated with a laudable zeal for the honour of their religion and their God will recommend it to the world as an appeal to *reason* and *revelation* which is at least intitled to a serious and impartial *examination*\*.

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\* Objections to the father's opinion are stated and sufficiently answered by the author of the *Account*, and the annotator on Glanville's *Lux Orientalis* ; which last book the reader cannot peruse too attentively.













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